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FOR THE RELIGIOUS MONITOR.

AN ANSWER

To F.s' Query in the No. of the Monitor for September.

Query. "Is it a sure and satisfactory evidence that any calling or exertion, especially of a religious character, which is instrumental in producing good and saving effects, and because it is so, is the object of divine approbation." This query is so ambiguous and ill defined, that a direct and simple answer cannot be given. F. does not say whether he means the evidence arising from producing "good and saving effects" alone, without any other preceding or accompanying. Neither, whether he means them as immediate effects only, or likewise as consequences more or less remote. Nor whether, in mentioning a calling and an exertion, he confines the terms to a calling or an exertion simply and materially considered, or includes with them the manner and circumstances. Nor is the design of the query so obvious as it might have been.—We are left to our own musings whether he would ascertain if such men as John Bunyan and his people, had scriptural authority for their way of proceeding, or if Lay Elders might exhort, as is practised in some places in Presbyterian congregations, or if *the Sabbath School Union, Missionary Boards, and Bible Societies, &c.* might have this crumb of authority.

1st. If he means the evidence arising from producing "good and saving effects" alone, without any other preceding or accompanying, I answer, No. It is not sure, and ought not to be satisfying: if the concern which men may have in it were to be left out of view, I would give a different answer; but if the divine approbation is meant for them, this is my reply. Because, "good and saving effects," are not necessarily the consequence of right motives, or regular behaviour in the instru-

ments. They are preceded some times by instrumentality that is clearly authorized by scripture, and sometimes by its contrary. They are the proper effects of a sovereign Almighty Agent, the Holy Ghost, who is not bound to any sort of instrumentality, nor to instrumentality at all. As it pleases him he works, by means, contrary to means, and without them altogether, his own word excepted. Therefore, they cannot be a sure evidence of his approving of the instrumentality as agreeable to his revealed will.

Some exerted their envy and strife in preaching Christ, supposing thereby they would add affliction to the bonds of Paul. Since Christ was preached, some may have believed, which were good and saving effects. But who would consider that any token of approbation to the instrumentality which preceded? The truths of the gospel may be circulated as a common report, by all the diversity of views and feelings that may obtain in a country as wicked and abandoned as that of the Amorites, until it reach the ear of some poor Rahab, when it pleases God to put forth in it his almighty power, and then a good and saving change is produced. The very devils may speak or suggest a portion of truth, which, contrary altogether to their wish and calculation, the sovereign, all-wise God, may render effectual for rescuing a soul from their fangs. Jacob obtained the blessing. "I have blessed him, yea, and he shall be blessed." But how? His exertion to obtain it was a wicked imposition practised on his aged father. Will not Rom. iii. 8,—“Let us do evil that good may come,” fairly bear the inference, that good may come by doing evil?—Instances of this kind are so many, that we conceive it would be no flattering compliment to the understanding of F. or of your readers, to dwell upon it. I freely concede to F. that the matter deserves attention, because there is great reason to believe that the affirmative of this query, is growing into a common opinion. Yea more, that “good and saving effects,” in contemplation only, are considered as authority sufficient to enter a calling, and proceed to exertions. So reasoned Uzza when he presumed to put forth his hand to stay the Ark from stumbling; and so thousands of men and women do in our own day. Now if they are correct, we plainly are not able to find any fault with the sons of Sceva, for taking upon them to cast out devils as well as the apostles; or that it would be any, for every man and woman in Christendom to stand up publicly and preach so long as they have a truth to speak, for preaching is the ordinary means by which sinners are converted.—But to proceed on this ground, besides virtually setting up a new rule of action, and one altogether different from the infallible word of God, it manifestly involves the absurdity of

exercising authority before it is conferred, and must eventually lead into disorder and endless confusion. Now I should think it plain, that if "good and saving effects," in contemplation only, can not give authority, neither can they in review *certainly* evidence it. After all, granting that they could do the last, another query must be answered before any weight can be laid upon it: viz. how are we to ascertain the fact, that "good and saving effects," ARE produced? Until this be certain, we go on a peradventure. And if professors of religion will but candidly tell us, how *extremely difficult* they find it to satisfy *themselves* on this point, and if to this we add how much more difficult it must be to satisfy others, who must stand on the out side of their consciousness, few we presume, would be willing to venture far upon this alone.

2d. If consequences more or less remote, be included with "good and saving effects," it would almost be difficult to name any calling or exertion, which might not be remotely the instrumental cause. Lotteries have built churches. The theatre itself has given donations to the Bible Societies. But if immediate effects are not, much less are *consequences* more or less remote, a sure evidence of divine approbation.

3d. A calling and an exertion, simply and materially considered, may be an object of divine approbation; but in their *manner* and *circumstances*, they may be plainly condemned. David's exertion, simply considered, to bring up the Ark from Kirjath-Jearim to Zion, was approvable; but who will say that the manner, and circumstances of it, viz. the bringing of it up on a new cart, in stead of the old way of the shoulder of the Levites, was right.

Far be it from us to say, or to think, that none among Episcopalians, or Independents, have a call to preach the gospel. Men, possessed in some good measure of the qualifications required, in (1 Tim. iii. chapter, and Tit. i. chapter,) and that are acceptable to the church, have materially a call to preach, whether they be the one or the other; but the manner and circumstances attending the call of either, remains to be judged of. And it is plain that both cannot be divinely approved, as in some circumstances they are opposites.

Exertions to send the scriptures abroad, and the gospel to the heathen, to train up the youth in the way that they should go, simply and materially considered, are the objects of divine approbation, nor in this view, can they be too great or too many. But exertions for these purposes, must not be made in such manner and circumstances as will insure them to be objects of divine indignation.

The word of God "Thoroughly furnishes *unto all* good works;" (2 Tim. iii. 17,) and the charge comes down to all

generations with undiminished weight,—“Look that thou make them after the pattern which was showed to thee in the mount.” Ex. xxv. 40. “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord thy God, which I command you.” Deut. iv. 2. What then dare we say respecting the calling and exertion of any society, or individual; but, “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” Isa. viii. 20.

But again, I answer, that with other evidence preceding and accompanying, the following of “good and saving effects,” though only a probable, or likely thing, is a very encouraging token. If the society be constituted on some Bible principle, which authorizes either expressly, or by fair inference, its existence: If the end proposed, be a thing commanded, or in fair inference approved: If its constitutional provisions or by-laws, require the sacrifice of no principle attained to by the church, or the omission of no duty laid down in the word, for example, those comprehended in the 9th commandment: If it supercede no divine appointment, and in a word, if it hold itself responsible to the authority of Christ; then I say, “good and saving effects,” following its instrumentality, are very encouraging evidence of God’s favour. And under similar limitations, this applies likewise to individual exertion. But without such limitations, or if you will, evidences of a scriptural warrant, their social doings cannot be obedience to a divine command; and if not obedience, though the conversion of half of the world should follow, it could not protect them from the confounding question, “When ye come to appear before me, who hath required this at your hand, to tread my courts?” Isa. i. 12.

4th. It is necessary to offer a few remarks on the passage, —“The seal of mine apostleship are ye in the Lord.” 1 Cor. ix. 2. It does not appear from the scope of that chapter, that the apostle himself looked on their conversion, or that he directed them to look on it, as a “sure and satisfying evidence that he was an apostle. It is capable of proof that himself was satisfied, as to that, before he opened his mouth to preach. And that he had no doubts about it at this time: and that they had none, appears plain, from his stating it, as a point that would not be denied, in the 1st verse,—“Am I not an apostle?”

In the 1st and 2d chapters of Galatians, he minutely details the evidences of his apostleship; but here he takes it for granted, and employs it to prove another thing: viz. that he had a right to a comfortable subsistence, or in other words, “power to eat and to drink, and to lead about a sister or a

wife, as well as other apostles :” verse 4th and 5th. And the whole chapter is occupied with the proof and illustration of this thing. “Am I not an apostle ?” Then why not treat me as one. “Am I not free ?” Then why claim my services for nothing, as if I were a bond-servant. Though I have as yet taken nothing of you, it is not because I am as a bond-servant, obliged to do so, but because, “though free from all men, yet have I *made myself servant* unto all, that I might gain the more,” verse 19. Have I not seen Jesus Christ our Lord ? And therefore am a witness that he has risen from the dead, as well as the rest of the apostles, and have received my authority immediately from him, as well as they ? Why then have I not power to eat and to drink, &c. as well as they ?—This much for his title to support in general. He now makes good his title to it, from *them in particular* ; because among *them and for them*, he had done all the work of an apostle.—“Are not ye my *work* in the Lord ?” He had not only preached the gospel to them, as any ordinary minister might do, but he ordained elders and organized them into a church of Christ, and he had “wrought the *signs of an apostle* among them, in all patience, in signs and wonders, and mighty deeds :” and he adds,—“For what is it wherein ye are inferior to other churches, except that I myself was not burdensome to you ? forgive me this wrong.” 2 Cor. xii. 12, 13. So that however others might demur about contributing to his support, to whom he had not performed all the apostolical services : yet doubtless, *they* could not with any consistency or equity, hesitate a moment to admit his claim ; for he had performed all among them, and had left on them a complete and entire impression of all his apostolical powers and authority, to which therefore, with the greatest equity, he appeals as an evidence, *not of his apostleship* immediately, but *of his rights*, which on this precise ground, viz. their having fully enjoyed his services, he maintains by arguments drawn from reason and scripture, to the end of the chapter.

As to “the instrumentality of societies and individuals, that are of a *religious character*,” I remark, that to the instrumentality of societies, and individuals, who are without the pale of the visible church, and hold not themselves responsible to her courts, I find no authority in scripture for applying the epithet *religious*, unless be meant, instrumentality proceeding simply on the principles of *natural* religion. If it profess to proceed on the principles of *revealed* religion, then it is a thing which the church of God is authorized to oversee, and if this is refused to her, this character is forfeited.

With the secret principles and motives of individuals, or societies, we have nothing to do. If any please themselves

with the idea of *possible* good motives, and right principles, without owning Christ's authority in the church, and submitting to it, I shall not disturb their speculations: but to admit it as a fact, in these circumstances, is what we dare not.

Societies, or individuals, to whom cannot, on scriptural authority, be awarded the character religious, can have no scriptural authority to put forth their hand to produce "good and saving effects:" because it would involve the manifest absurdity, of submitting to it, and rejecting it, at the same time. Submitting—when in obedience to it they make the said "exertion," or enter on the said "calling." Rejecting it—in standing without the church of Christ, and holding independent of her authority. The case would be different if both these acts were not openly and substantially avowed. The contradiction, though it might be really existing, yet would not be visible, or within the jurisdiction of creatures. There was a real contradiction in Judas' religion, and preaching the gospel, (if he did so,) but because he did not, by any act from which men could judge, manifest that he was a devil, it was not within the cognisance of the church. And this remark will still apply in like cases. While the one side of the contradiction is not evidenced by an overt act, we have no authority to say that it exists. But when a society, or individual, refusing the authority of Christ in his church, claims submission to it in their doings, to produce "good and saving effects," it is a case which falls fully within our view. And we may as well admit at once, "that it is possible to refuse what must necessarily be the *first* act of submission, and comply with that which must be the *second*, or that the less may be refused, and the greater, which necessarily includes it, be complied with, as admit their claim.

On no better a foundation than this palpable absurdity, rests the authority of many of the good-doing societies, of the present time, who are usurping the management of almost the whole concerns of religion, and for their doings are lauded to the skies.

I know it will be counted almost treason against the religious public, to speak; but for this I shall not care at the judgment seat, and do not now. I do solemnly declare, that they have laid violent hands on the office and work, to which the church of the living God, the pillar and ground of truth, is especially called and set apart: societies, which hold independent of every ecclesiastical court, are bound by no confession, or testimony, as a pledge for sound doctrine and pure discipline—unpledged to any thing, except to such general undefined statements, as may be taken either for a thing, or its contrary; for something or nothing,—distribute the lively

oracles, send forth missionaries, form the religious character of the next generation, and disseminate, with all diligence, through every avenue of newspaper, tract, and periodical, those tenets which are quickly to become the general, the ruling sentiments of the religious world. There is a visible harmony, and a unity of design, among them all. They are parts of a great system of operations, which are bearing away before them to oblivion, all public testimonies in behalf of precious truth: they are laying prostrate the authority of the church; they are draining off her resources, wasting her strength, and heaping upon every branch of the Reformation, the odium of *sectarian bigotry*. They who will not now listen, will perhaps, ere long, be made wide awake by the foundation giving way under them, when it is too late. Now ought God's witnesses to lift up their standard against this sweeping flood. This is certain duty. But if the obloquy that follows it, intimidate them, and they begin to reason,—“the attempt will be held in derision—it will be utterly inadequate; we had better quietly acquiesce and do what good we can;” I shall only say, it is another strong indication that the time draws near, when the *Spirit* of the witnesses shall leave their bodies, having indeed all that pertains to the FORM, but LIFELESS. Having, it may be, a testimony, but that testimony totally powerless—neither MOVING NOR BREATHING, when persons are entering into fellowship, or into the pulpit; when the hedge of discipline is taking away, and the wild boar from the forest, entering at his pleasure, and devouring God's heritage out of measure.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

SIR—I herewith send you a few of the remarks, which I promised in my last communication, on the subject of the misrepresentations of some of the principles of Seceders, by Reformed Presbyterians. The remainder I hope will be forthcoming, in course. By giving this paper an early insertion, you will oblige—Yours, &c. A. H.

In the conclusion of my last communication, I proposed to take some notice of those misrepresentations of Secession principles, in which the Reformed Presbytery, and those who have succeeded them, have so largely, and recklessly indulged. This I shall now proceed to do, with all convenient speed. The Associate Presbytery, in their answers to Mr. Nairn's reasons of dissent, had been necessarily lead to expose, and condemn, some of the notions of Mr. M'Millan, and the Society people, on the subject of civil magistracy, which Mr. Nairn

had attempted to defend. Also, some time after, when they had been erected into a Synod, in an act concerning Arminian errors, on the head of universal redemption, they had condemned the errors vented in Frazer of Bræ's book; some of which had been adopted by the Reformed Presbytery, although they had rejected the doctrine of universal redemption. These things were probably considered by the Reformed Presbytery, as a call to vindicate their political sentiments, in opposition to the views entertained by Seceders, on the subject of civil magistracy. At all events, when they published their Testimony, in defence of their principles, after testifying against many real, and some imaginary evils, in the national church, they undertook to lift up their Testimony against Seceders also. They alleged that it was with "grief and lamentation, they were necessitated, in point of duty, to do this,"* because they allowed that Seceders had contributed "to vindicate some of the most important truths and doctrines of the christian faith;" and to revive "the exercise of practical godliness, among not a few."† But notwithstanding this excellent character, given by them of Seceders, they reckoned it still their duty, to testify against them; even "as Paul withstood Peter to the face, and testified against his dissimulation, though both of them the apostles of our common Lord and Saviour."‡

The charges which they brought against Seceders, were of a very serious nature: viz. "Error in doctrine, treachery in covenant, partiality and tyranny in discipline and government." Even the Reformed Presbytery themselves, seem to have been aware that these allegations would be thought somewhat inconsistent with the good character they had given of Seceders, for their soundness in the faith, and their holiness of life. For they admitted, that it is only by taking a narrow view of their principles and doctrines, anent civil government, that their errors can be discovered. This led them to treat of the principles of Seceders on that subject, which they did, by giving a few garbled extracts, from a work, entitled, *Answers to Nairn's Reasons of Dissent*, with a declaration and defence of the Associate Presbytery's principles, anent the present civil government; then by making up a statement of what they called the substance of Seceder's principles, on the head of civil government; and, lastly, by attempting to show the absurdity of the principles, they had thought fit to impute to Seceders.

It is readily conceded, that the Reformed Presbytery had a

* See supplement to the Scotch Testimony, p. 180. 1st Ed.

† Id.

‡ Idem.

just right to testify against whatever they might judge sinful, in the principles and practices of Seceders; but we can see no right they could have, to impute to them principles they did not hold, and then to testify against them, for holding them. Nor can we believe it possible, to find any thing in the writings, or conduct, of the apostle Paul, to whom they modestly compared themselves in this matter, that could give them any countenance in conduct so disingenuous. But that the reader may have a correct view of the conduct of the Reformed Presbytery, in relation to Seceders, it may be proper, briefly to notice the points of difference, between the two bodies, about the time, when the Reformed Testimony was first published, in 1761. They differed chiefly, on three points: viz. about Christ's purchase of the common benefits of this life:—the origin of magistracy, and in their principles on the head of civil government.

1st. The two bodies differed in their views respecting Christ's purchase of the common benefits of this life. The Reformed Presbytery declared in their Testimony,* that "they acknowledged the standing of the world, and all the common favours of life, indifferently enjoyed by mankind sinners," to "result as native, necessary, and determined consequences, from the interposition of Christ, in behalf of his spiritual seed, and to have their ultimate foundation in the infinite sufficiency of the blood and sacrifice of Christ, God-man." In this sweeping manner, they asserted, that the common benefits of life, indifferently enjoyed by the righteous and the wicked, resulted naturally, and necessarily, from the interposition of Christ. They were bought with a price, otherwise they could not have been enjoyed. This seems to have been one of the errors of Frazer's scheme, adopted by Mr. Hall, and those who concurred with him; and by whom, in all probability, the Reformed Presbytery were contaminated. It was one of the peculiarities of this scheme, to account for reprobates enjoying the common benefits of life, by maintaining that these benefits resulted from Christ's death, as the meritorious cause. This was perfectly consistent with the Arminian scheme of universal redemption; for the transition is certainly a very easy one, from persons' believing that Christ purchased the common benefits of life, with his blood, for reprobates, to their believing that he purchased the reprobates themselves. Nor is it at all improbable, that it is from this source, that we are to trace the opinion, which seems to have been held by some of the Reformed Presbyterians, that, after going through a cer-

* Supplement to the Scotch Testimony, p. 180.

tain process, the inferior animals may pass into heaven, in the bodies of the saints.*

The Associate Synod saw the dangerous tendency of this tenet, and exposed it in their act concerning Arminian errors. In this act they showed that Christ and the benefits of his purchase, cannot be divided; neither can these benefits be divided from one another. That we enjoy the benefits of Christ's purchase, only in the way of enjoying himself, and that whatever things are actively received, or used, any other way than by faith, in a state of union with Christ, are not to be reckoned among the benefits purchased by his death. In these sentiments they perfectly coincide with the Westminster divines, as will be seen by consulting the larger Catechism: *Question 58*—"We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost." This act of the Associate Synod was remarkably useful, in checking the evils, which threatened to arise from the propagation of the notion, that Christ had purchased the common benefits of life for all men. It opened people's eyes to the tendency of this sentiment, to lead those who might adopt it, into the Arminian scheme of universal redemption. Whether the Reformed Presbytery, became sensible of their error, on the subject of the purchase of common benefits, the writer of this article is unable to determine; but it is certain, that after the Synod's act was made public, the question was but little agitated in Scotland. Insomuch, that when the General Associate Synod published the Narrative and Testimony, about the beginning of this century, they considered it in the light of an obsolete error, and deemed it unworthy of notice in that work. It is also pleasing to remark, that this error is not now held by the Reformed church in this country. In their Testimony, they expressly condemn the error, and testify against all who maintain—"That Christ purchased any benefit for the reprobate."† And if the reader will look at the last letter from the Synod of the Reformed Presbyterian

* This seems to have been the opinion of the Rev. Mr. M'Kinny, a minister of great eminence among the Reformed Presbyterians; among the first fruits of whose ministry, was the Rev. Dr. M'Loud. (See Ref. Prin. Exhib. p. 120.) He appears to have thought it reasonable that the inferior animals might pass into various states, like the larvæ of butterflies, till they reached the heavenly state. The following are his own words. "We have no reason to believe the annihilation of any creature that has once existed. It is not unreasonable to suppose, that many of these animals, after having passed through the lower order of creation, shall pass to heaven, in the bodies of the saints, and shine in the brightest orbs of intellectual bliss, without end."—Rev. James M'Kinny's Rights of God and Man, p. 28.

† Reformation Principles Exhibited, p. 32.

church, to the Associate Synod of North America,* he will perceive that that body now admit that Christ did not purchase common benefits, at all, either for elect or reprobate; but only a right to possess and use temporal benefits, was purchased by Christ for his saints. The reader may compare this last mentioned sentiment, with that originally held by Seceders: viz. "That common benefits come to the wicked, through the broken covenant, in the channel of its curse"—"and on the other hand, these benefits come to believers through the covenant of grace, in the channel of its blessing; and so they enjoy them in a way of communion with Christ, as benefits of his mediatory kingdom." By doing this, he will probably be convinced that the Reformed Synod have, in a great measure, if not entirely, discarded their erroneous views, on the subject of Christ's purchase of the common benefits of this life.

2d. The two bodies differed also, in their opinions respecting the origin of magistracy. The Reformed Presbytery taught, that it flows from Christ as Mediator. They said expressly in their Testimony, that all the common favours of life—among which they reckon magistracy—have their ultimate foundation in the infinite sufficiency of his blood and sacrifice. Agreeably to this, they were led to maintain in their Testimony, that God "hath instituted in his word, the office and ordinance of civil government, and governors."† It is, however, but justice to remark, that these notions about magistracy's having its origin, or foundation, in the infinite sufficiency of Christ's blood and sacrifice, and of its being instituted in the word of God, do not appear to have been originally entertained, either by Mr. M'Millan, or the Society people. They seem to have been also, some of the peculiarities of Frazer of Bræ's scheme, who asserted that Christ, as Mediator, was the fountain of the magistrate's power; and to have been adopted by Hall and his party; and, in this way, to have crept into the Reformed Presbytery. This may be gathered from some parts of Wilson's writings, who was one of the most strict and orthodox of all the society people; and we find him testifying against Hall, and Innes, because they held "that the civil magistrate derives his office of magistracy from Jesus Christ, as Mediator," and lamenting that Mr. M'Millan, jun. was tainted with the same erastian error.‡

These views of the Reformed Presbytery about the foundation and origin of magistracy, were justly rejected by Seced-

* See Religious Monitor, No. 4. vol. 6. p. 167.

† Scotch Testimony, p. 189.

‡ Dying Testimonies, pp. 382, 383.

ers, as unscriptural and dangerous. The doctrine that magistracy is instituted in the word of God, proceeds upon the singular supposition, that there could not have been any lawful magistracy in the world, till the law was given by Moses, and also that there can be no lawful magistracy among those nations who are not favoured with the word of God. In this matter, the Reformed Presbytery seem to have been strangely at variance with the doctrine of the apostle Paul, (Rom. ii. 14, 15.) "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts." According to this text, Seceders, as well as most other Protestants, held, that magistracy had its origin in the law or light of nature, or the moral law originally written in the heart of man; but which has been more distinctly defined, and more fully and clearly explained in the word of revelation.*

But Seceders considered the opinion of the Reformed Presbytery, "that magistracy has its foundation in the sufficiency of Christ's sacrifice," to be liable to a still more serious objection. They thought it inconsistent with the fundamental doctrine of the divinity of Christ. Seceders held that Christ is the true God. Equally with the Father, the Creator, and Governor of the world. But they considered the idea of his purchasing with his blood, a right to govern the world, as derogating from his glory, as "God over all blessed for ever;" and they maintained that his right to govern the world, belongs to the rights and prerogatives of his Godhead—which are inseparable from it, and the exercise of which, can by no possibility, be suspended for a moment. They showed also by the clearest reasoning, that the opinion of the Reformed Presbytery went to prove, either that our blessed Lord had not in himself, the right to govern the world, and so had to purchase it, or if he had the right in himself, it was laid aside to give place to a mediatory administration, which they (Seceders) thought a material denying of his Godhead. In op-

* By the law of nature, is understood those rules of action, which men discover by the exercise of those powers with which God hath endowed them; and whatever part of the law of nature they may discover by the exercise of these powers, is to them the light of nature. And the words of the apostle, quoted above, seem to intimate that men destitute of divine revelation, still have the law so written in their hearts, as to be the rule of their moral dependence on God, so far as to render them inexcusable for many sins of which they are guilty. But here Gee, an author of great authority with the Reformed Presbytery, luckily comes in to confirm our sentiments: "Most divines, (says he,) both ancient and modern, Protestants and of the schools, conclude magistracy to have been instituted of God, in the state of man's innocence, and to be from the law and light of nature." See Gee on Magistracy, p. 123.

position to this dangerous sentiment, they strenuously asserted the doctrine of the proper Deity of Christ, and that such a purchase could neither be needful nor competent to him who "is over all God blessed forever," and proved that it was because Christ is the true God, in our nature, that he was able to fulfil all righteousness, and purchase the church with his own blood.*

The third point of difference between the two bodies, was on the head of civil government, but I find I will be under the necessity of deferring my remarks on this subject, to a future opportunity.

CORRESPONDENCE

Between the Associate Synod of North America, and the Associate Synod of Original Seceders in Scotland.

[Continued from page 214.]

To the Rev. Dr. John Anderson, and Messrs. Allison and Heron, members of the Committee of the Associate Synod of North America. To be communicated.

Extract of the Act of the Associate Synod of Original Seceders.

EDINBURGH, OCT. 10, 1827.

"The Associate Synod of Original Seceders, having met and constituted, Mr. Paxton laid on the table, a communication from the Associate Synod of North America, for the Associate Synod of Scotland. The communication was read. It contained a history of their procedure in reference to the judgment, to which that Synod had come, respecting the protesters; and the majority of the General Associate Synod, who had united with the Associate Burger Synod, in 1820, together with nine reasons for their condemnation of that union—A judicial approbation of the Associate Synod, and a suggestion that the intercourse between them, and the Associate Synod of Scot-

* The writer of this article has no intention to represent the Reformed Presbytery, as having denied the divinity of Christ. He only professes to give a brief view of the reasonings of Seceders, on the abovementioned controverted subject. But he does think that the sentiments originally held by the Reformed Presbytery, respecting the foundation of magistracy, is inconsistent with the doctrine of the proper Godhead of Christ. For if they make his right to govern the world to depend on his being Mediator, it must be obvious that they make his divinity to depend on the same condition, unless they mean to say, that, though he be God, who made the world, yet he has no right to govern it. Surely this is akin to the error of those who think that Christ is called the Son of God, because of his Mediatory office. Whereas, all orthodox divines, teach that he must be viewed as the Son of God, in the order of nature, prior to his destination to this office.

land, be regulated by a former act of the General Associate Synod. The Synod expressed their great satisfaction, with the decision to which the brethren in America had come, and appointed the brethren of the Presbytery of Ayr, as a committee, to correspond with the committee they had appointed."

The Letter of the above mentioned Committee.

KILWINNING, JAN. 8, 1828.

The committee having met, present Messrs. Smith, Stevenson, and M'Dermont, ministers; a draught of the following letter to the committee of the Associate Synod of North America, was read, and agreed to.

Reverend and very dear Brethren:

The communication from the Associate Synod of North America, to the Associate Synod of Scotland, was truly good news from a far country. Deserted by the great majority of our former brethren, in our feeble attempts to maintain the Reformation cause, and Testimony; and often ready to sink into dispondency with regard to our success, and even our existence as a witnessing body; it is impossible to express the high gratification it gave us to find, that our brethren in America, have the same views with ourselves, as to the nature and tendency of the union between the two great bodies of Seceders in this country. Your complete coincidence with us in sentiment, respecting the Basis of that union, is the more gratifying to us, as it has been the result of calm deliberation; divested of that bias arising from local circumstances with which we had to grapple, in taking our stand against what we considered a great defection from the cause of God. This consideration should satisfy us, that your delay in coming to a definitive judgment, which was indeed painful to us, in the mean time, has been overruled for good. We desire like Paul, when met by the brethren, from thence to thank God and take courage. Your determination as to the restoration of our former intercourse with you, completely meets our views and feelings. We hail you as our beloved brethren in the Lord, as members of the same church, and as witnesses for the same cause; that cause God has so remarkably owned in the days of our fathers, and which we are persuaded, he will yet arise and plead. How cheering the thought that we have your sympathy, and a share in your prayers, and that every bar is removed out of the way, of our entering with you into all the intimacies of Ecclesiastical fellowship, as far as local circumstances will permit. "May

God command our strength; strengthen, O God, that which thou hast wrought for us."

Dear brethren, you will by this time be aware, that before the communication from your Synod reached us, the Associate Synod, and Constitutional Presbytery, had united on a new statement of the Secession Testimony, under the designation of "The Associate Synod of Original Seceders." This was an event greatly desired by both bodies; and God, who builds up Jerusalem, and gathereth the outcasts of Israel together, has brought it about in a most amicable, and harmonious manner. Your communication was of course laid before the Synod as united. Our new brethren completely coincided with us, in sentiment and feeling, with regard to its contents. They, however, thought it indelicate for us, as a Synod thus united, to be so particular as we would otherwise have been, with regard to the mode of our future correspondence, till our united constitution should receive your approbation. Should you approve of it, they will cheerfully concur in the proposals you make, and will enter cordially into any other measures that may be judged proper, to render our correspondence efficient for promoting the great common cause. It is needless to notice here, that the Associate Synod could not avail themselves of your advice, in their negotiation with the constitutional Presbytery, as you had come to no decision with respect to your future connection with them. Individuals, however, corresponded with their friends in America, and informed them of what was going on. Copies of the general articles, we understand, were sent to America, as soon as agreed to; and now several of the copies of the new statement, as enacted, on which we united on the ninth of May, have been sent to different brethren by their friends; so that it is to be hoped, that the greater part of the members of your Synod, will have it in their power to peruse it, before your meeting in May, and it is our anxious wish, that it may receive your approbation. The Synod has under their consideration, an Overture of an acknowledgment of sins, and the Bond for renewing our Covenants. Upon these being enacted, it is proposed that all the members of Synod, enter anew into the bond, and that every scriptural means be employed for reviving the practice of covenanting throughout the Associate bodies.

You will have observed, in reading our new statement, that we are friendly to a scriptural union, and that we have cordially invited all the friends of the Covenanted cause, to come forward and unite under one common banner for its defence. This has had the desired effect with regard to the Synod of Original Burgers. Having seen the overture, they

at their meeting in May last, sent a letter to the Associate Synod, and another to the Constitutional Presbytery, expressing their approbation of said overture, and desiring a conference in view of union. They expected we would have stopped procedure till they had come forward as a third party; but as the overture was by this time corrected, and the way clear for consummating our union, we judged it proper to proceed. In our united state we wrote them, signifying our readiness to meet them, on the second week of October, the time they had specified. Both Synods met extrajudicially at the time appointed, and spent two sederunts in conversation about the grounds of difference, and the manner they were to be removed. The greater part, if not all, who spoke on the Burger side, declared that they could not take the Burgess oath in present circumstances, though they were not prepared to go the length we had done, in condemning the conduct of their fathers, at the time of the breach. It gave us great pleasure to find them zealously attached to the Reformation cause.—It was agreed to meet again at Edinburgh, on the second week of May next, and a committee of two ministers on each side, was appointed to meet during the winter, to prepare the business for the general meeting. The committee met at Kilmarnock, on the 19th ult., where appearances were still favourable. We cannot take upon us to determine what will be the result of our next meeting, but taking it for granted, that you will be continued by the Synod, as their committee, to correspond with us, it will be communicated to you, as early as possible; and it is hoped you will send us your views on the subject, as soon as you possibly can. We may only add, that if an union takes place, it will be in the way of their adopting our Testimony. The only alterations, we suppose, that will be asked, will relate to the statement about the controversy respecting the Burgess oath.

Dear brethren, we have given you as minute an account of the state of public principle among us, as we can. We have to lament that the current of public opinion is still against us, and that practical godliness, is still greatly on the decline.—The things that remain of the once glorious Reformation in Scotland, are ready to die. Pray, O! pray, that the Lord would keep alive his own work, and bless our feeble endeavours for that purpose, till the time come, the time he hath set for its more remarkable revival. We are a small, and in the eyes of many around us, on that account, a contemptible body; but God can make a little one become a thousand, and a small one a great nation. When we united with our Constitutional brethren, there were ten settled ministers on each side. Since that time, Mr. Ritchie has been settled in Raskwal, so that

in whole, we have at present twenty one settled ministers ; one of whom, is completely laid aside from public work, by distress ; and another nearly so, by the infirmities of age.— We have about twelve vacancies, which would require constant supply, and only six preachers : we have, however, two young men on trials for license.

The Synod meets at Edinburgh, on the first Tuesday of May ; any communication from you before that time, will be most acceptable. May Jehovah bless you,—cause his face to shine upon you, and give you peace. The grace of our Lord Jesus Christ be with you. Amen.

Signed in the name, and by the appointment of the committee.
GEO. STEVENSON, Minister.

To the Rev. Associate Synod of Original Seceders.

ROCKBRIDGE, AUG. 11, 1828.

Reverend and very dear Brethren :

From the above extracts you will learn what steps have been taken by our Synod, in reference to your interesting communication : it was impossible to have any thing done in the way of reply, before the Synod met in May. The members of the committee were far distant from Philadelphia, and from each other, and none of them had the opportunity of seeing your letter till that time. Distance from the place of meeting, together with the infirmities of age, prevented the other members from attending, and in consequence of this, the task and responsibility of corresponding with you have devolved upon myself. This duty should have been performed at an earlier period, but a variety of occurrences have, till now, prevented me from having sufficient leisure. I trust that no evil consequences will result from the delay.

Your letter gave the most heartfelt satisfaction to the members of the Synod. The information which it afforded—the views which it exhibited—and the spirit which it breathed,—were all of a cheering nature, and the subjects to which it called our attention, were justly considered as among the most important and interesting items of business before us. Accordingly the Synod entered with alacrity upon the consideration of your Testimony, to the examination of which your letter calls our attention. Owing to our widely scattered situation, comparatively few of us had seen the work. It was therefore thought expedient and proper that it should be read, and considered, with that mature and impartial deliberation, which the importance of such a document demands. After making some progress, it was found necessary to suspend our examination for some time, on account of a variety of urgent business.

imperiously demanding our attention, and which could not be deferred till another meeting. It was then expected that we could again resume the examination before adjournment, but the period of our session was necessarily limited, and business multiplied so upon our hands, that it was found impracticable. All, therefore, that could be done, was to remit the business to the several Presbyteries, with orders to report at next meeting. And indeed it was believed that this measure would tend to secure a more full and perfect examination, and consequently, a more intelligent decision, than could have been expected from a cursory reading, in the assembled Synod.

Dear brethren, it would be premature, and perhaps presumptuous, for an individual even to express an opinion as to the result, in the present stage of the business. But it affords me the most cordial satisfaction to be able to assure you of the feelings of fraternal affection, which the brethren of this Synod manifest towards you, as their brethren engaged in the same cause. Between you and us, such harmony of sentiments and views evidently prevail, as to furnish a cheering pledge that we will strengthen each others hands, and encourage each others hearts in the way and work of the Lord.— May “the Lord God, who gathereth the outcasts of Israel into one,” and by whose good hand upon you, you have hitherto been led through labyrinths of perplexing difficulty and trial, grant that you and we may be enabled, with increasing fidelity and zeal, to “strive together for the faith of the gospel.” The progress of apostacy in the visible church, is indeed alarming, and were we to draw our conclusions from the aspect of things around us, we might justly fear that the cause of Reformation, for the defence of which, our fathers “stood in the gap” in the day of trial, and which they have so faithfully transmitted to us, would soon be lost and forgotten.— But it is the Lord’s cause, and his faithfulness is pledged that he will “arise and plead it.” How precious the assurance, that even “when the enemy comes in as a flood, the Spirit of the Lord will lift up a standard against him.” Had we nothing more than the bare promise, this alone would be ample security, for it is “the Lord of hosts that has purposed thus, and who can disannul?” But we have more, for the promise has often been strictly fulfilled, and every fulfilment of it which the pages of history record, adds to the strong consolation of God’s witnesses.

Dear brethren, both you and we, may well say that we are a small, and on that account, a despised remnant; and when we look at our own feebleness, when contrasted with the mighty hosts that are arrayed on the side of error and defec-

tion, we are ready to be discouraged, and even dismayed.— But when we view the matter in the light in which faith presents it, we will see no cause for despondency. “I will be one in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord,” seems to be an exact description of God’s general dealing with his church.— The Lord’s witnesses have long been few, and they may expect their Testimony to be slighted, because it “torments them that dwell on the earth.” But while “the faithful and true witness” lives and reigns, he will protect and bless his own, and “no weapon formed against his cause, shall ultimately prosper,” while he both can, and will, make “a little one become a thousand, and a small one a strong nation.”— May “the Lord hasten it in his time.” May he greatly increase the numbers and the fidelity of his faithful servants, and may you and we, beloved brethren, be found “faithful to the death.” As you will receive our minutes, it is not necessary to enter into a detail of our Synodical transactions, but it will afford you pleasure, to learn that we have resolved at our next meeting, to renew our covenant engagements in a Synodical capacity. To this much despised, and neglected duty, we have hitherto been criminally inattentive. May the Lord grant that this may be to us, “as the beginning of months.” The lively interest which we feel in all your movements, will render any communication from you, most acceptable, and if you could forward a letter previous to the meeting of our Synod, in May, it would afford us much gratification.

The grace of the Lord Jesus Christ, and the fellowship of the Spirit, be with you. Amen.

By order of the Synod,

ANDREW HERON.

FOR THE RELIGIOUS MONITOR.

EXTACTS.

MEMOIRS OF D. BRAINARD, MISSIONARY.—It is good to persevere in attempts to pray; if I cannot pray with perseverance, that is, continue long in my addresses to the Divine Being. I have generally found, that the more I do in secret prayer, the more I have delighted to do, and have enjoyed more of the spirit of prayer. The seasonable, steady performance of secret duties, in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of the heart, the head, or the hands, are excellent means of spiritual peace, and boldness before God. Christ indeed is our peace, and by him we have boldness of access to God; but a good conscience, void of offence, is an

excellent preparative for approaching into the divine presence. There is a difference between self-confidence, or a self-righteous pleasing of ourselves, as with our own duties, attainments and spiritual enjoyment, of which good men are sometimes guilty ; and that holy confidence, arising from the testimony of a good conscience, which Hezekiah had, when he said—"Remember, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." "Then," says the psalmist, "shall I not be ashamed, when I have respect unto all thy commandments." Filling up our time with and for God, is the way to lie down and rise up in peace. "O, that I had never lived to spend so much precious time, in so poor a manner, and to so little purpose. Death appears infinitely more desirable to me, than a useless life. I was born on a Sabbath day, and I have reason to think, I was new-born on a Sabbath day ; and I hope I shall die on a Sabbath day." The consideration of the day of death, and the day of judgment, had been for a long time peculiarly sweet unto him.

Some Indians of Brainard's congregation, who had gone away back to the wilderness, returned, declaring that they could not be easy in their hearts, without hearing the gospel preached.

H. MARTIN'S LIFE.—Do the will of God where you are, and leave the rest to God. It was the bent of his affections and inclinations towards God, and the taste he had for holy pleasure and holy employment, which convinced him that he was born of God. If, says he, I am weary of any thing, it is of my life of sinfulness. I want a life of more devotion and holiness, and yet am so vain as to expect the end without the means. How profitable and heart-enlivening is conversation on experimental religion, when carried on without pride, or display of great experience. How sweet is a life spent in the service of Christ, and in the enjoyment of his presence. What is life or death ? Nothing to the believer in Jesus. "He that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die." The first and the natural effect of sickness, is to cloud and terrify the mind. The attention of the soul is arrested by the idea of soon appearing in a new world ; and a sense of guilt is felt, before faith is exercised in a Redeemer ; and for a time it may predominate. For the same faith, (or the same degree of it) that would overcome fear in health, must be considerably strengthened to have the same effect in sickness. What is the chief good of life ? The love of God. What next ? The love of men ; that is to love those who are the worst people ;

those who know their duty, but do not practise it. "Cast thy burden on the Lord," is a text I carry about with me, and I can recommend it to any body, as an infallible preservative from the fever of anxiety.

NO FICTION.—May we ever find the flowers of pleasure in the field of duty, and then we may gather them all day long. It is as dangerous to neglect the thing we ought to do, as to do the thing we ought not to do. A fire will go out as certainly by neglect, as by the application of uncongenial materials. We should feel towards this world as pilgrims, whose chief anxiety is to find a safe and comfortable passage through it, and are yet grateful for the accommodations it affords.—To be happy we must be good, and to be good we must be godly.

RUTHERFORD'S LETTERS.—Try and make sure your profession, that you carry not an empty lamp. Alas! security, security, is the bane and wreck of most parts of the world.

O that I could be master of that base idol, myself, my own will, wit, credit, ease, how blessed were I: O we have need to be rid from ourselves, rather than from the devil and the world, to say not I, but Christ; not my will but Christ's. O if Christ, Christ had the full room and place of myself, that all my aims, purposes, thoughts and desires, would land upon Christ, and not upon myself.

The world can take nothing from you that is truly yours, and death can do you no wrong.

On the knowledge of Christ crucified, and other divine contemplations, by Sir Matthew Hale, Kent. with an introductory Essay, by the Rev. David Young.—Sir M. Hale was not an ecclesiastic, but a lawyer, involved in the business of life, more than most of business men, a master of human learning, and capable of relishing its exalted delights; cautious to a proverb in forming his opinions, singularly correct in his practical judgments, and placed by Providence amidst strong inducements to disown the business of religion, or, at least, to hold it secondary to the more immediate cravings of ambition. Such, beyond all dispute, was Sir Matthew Hale, in the view of those who knew his history—his mind was any thing but the soil where freak or fanaticism was likely to spring up; but taking his book, as an index of his heart, (and we know that he practised what he wrote,) it tells us that he rose from earth to heaven, in the warmest aspirings of his ambition, boldly adopting the christian motto, without the blazonry of ostentation—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—*Imp. Mag.*

Selections.

MEMOIRS

Of the REV. JOHN RODGERS, D. D. late pastor of the Wall-street and Brick churches, in the city of New-York. By SAMUEL MILLER, D. D. New-York, 1813.

The above is the title of a work which has lately fallen into our hands, and which we have read with considerable interest, as it has made us acquainted with some facts, introduced into the Memoirs, in relation to the settlement of the Presbyterian church in the United States, of which we were before unacquainted. The work is written with preciseness and perspicuity, and on the whole is an interesting performance. Our only design, in noticing it at present, is to make a few extracts for the present and a succeeding number of the Monitor, tending to show the nature of the materials of which this ecclesiastical body was originally composed,—some erroneous steps which we conceive to have been taken in the formation of her constitution, and in subsequent acts, which have to this day an influence on the character of her public profession,—and some of the difficulties against which Presbyterians had to contend previous to the American Revolution.

Materials of which the Presbyterian Church was originally composed.

"From the origin of the Presbyterian church, as an organized body, in this country, the materials of which it was composed, and especially its clerical materials, were, in a considerable degree, heterogeneous. The principal constituent parts were, *strict Presbyterians* from *Scotland* and *Ireland*; and *Congregationalists*, from *South-Britain* and *New-England*. The former were desirous of establishing the system of Presbyterianism to which they had been accustomed in all its extent and rigour; the latter, were willing to bear the name, but wished for many abatements and modifications of that system. The Congregationalists, and those who sided with them,* appear to have been, generally, more ardent in their piety than the strict Presbyterians.† However this might

* A few of the Scotch and Irish and their descendants, took this side from the first, and more after a while; particularly the *Blairs*, the *Tennents*, Dr. *Finley*, &c.

† Here we have, it is believed, the foundation of all, or nearly all, the latitudenarian principles, which have spread and strengthened until all manner of sentiments and practices may be found in a church professing adherence to the Westminster Confession of Faith: Who can estimate the injury that has been done to the cause of undefiled religion by the "*abatements and modifications*," made by the "*strict Presbyterians*," (as Dr. Miller terms them;) for the purpose of receiving or retaining in their communion, Congregationalists,

be, it is undoubtedly a fact, that they urged in the judicatories of the church, with peculiar zeal, their wishes, that great

Independents, &c.? This fact, taken in connection with the present condition of the Presbyterian church, should be set up as a memento to warn the church to take heed how she relinquishes known truth and duty, for the purpose of increasing her numbers and her popularity.

Says Dr. M. "The Congregationalists, and those who sided with them, appear to have been, generally, more ardent in their piety than the strict Presbyterians." They may have claimed, and they may have *appeared*, to be so. But the question arises, were they in *reality* more ardent in their piety than the strict Presbyterians? It need not surprise us that this claim should be set up. Every heretic that has ventured to show his head since the establishment of a church in our world, has made a similar claim. Even Satan claims to be an angel of light. But who admits these preposterous claims? Certainly not the enlightened Christian. Who believes that we can be Christians without knowing what Christianity is? Who believes that a sound *practice* can flow from erroneous principles, or doctrines? Certainly not those who speak according "to the law and to the testimony;" and those, therefore, who teach a contrary doctrine, have no light in them:—"If ye love me," says the Redeemer, "keep my commandments." How can we obey this injunction, and at the same time cherish opposition to *any thing* which God hath spoken?

Boasting forms no part of the character of the true invisible church of God, as delineated in the divine word. The members of Christ's mystical body know that they have no righteousness in themselves: they know that a sinner can merit nothing from God: And the more they advance in the divine life, the more deeply are they affected with the unmerited grace of God, and the awful nature of sin. Hence their language is continually—"Not unto us, not unto us," &c.

The disorders occasioned by Whitefield, which were the immediate cause of the rupture, should have been effectually guarded against by the orthodox, before they re-united with their former brethren, in 1758. Had this been done, or had they still remained separate, with the blessing of God, it might have saved the American church from that flood of errors by which she is now deluged: It appears that the *New-Lights* "reprobated and opposed certain extravagancies which they witnessed," in the ministry of Whitefield and his adherents, "while some others of a more orthodox character, condemned the whole work, as mere wild-fire and enthusiasm." It does not belong to us to speak particularly of the character of the revival which took place under the ministry of Whitefield, though we are confident that all the good that a hundred Whitefield's might accomplish, could never counterbalance the evil effects which ultimately result to the church, in consequence of the disorders and wild absurdities generally introduced at such times. A popular speaker, possessed of respectable talents, may at any time produce an excitement:—Nothing is more easy. By adopting some new plan, which by its novelty shall attract the attention of the people; such as preaching out of doors, under the pretence that no place of worship can be found sufficiently large to accommodate his audience, he will of course succeed in collecting a multitude.—Then proclaim the terrors of the law, using the most horrific figures of scripture, which are employed to describe the destruction of the wicked, together with the assistance of a glowing imagination, and the minds of ignorant people, we mean those ignorant of divine truth, may be wrought up to so high a pitch of phrenzy, as to imagine themselves already in the regions of despair. Human nature shrinks from suffering; and their sympathies are aroused to a degree that renders them as unfit to contemplate the word of God, as an individual in the pangs of dissolution. We do not say that it is impossible for them to become regenerated persons under such circumstances; but we do say that such an event is extremely improbable: For we hold a knowledge

care should be taken, respecting the *personal piety* of candidates for the holy ministry; and that a close examination on

of the *truth* necessary in the work of regeneration; and these intense sufferings of the mind must necessarily be temporary, or become productive of insanity or death. Consequently when nature becomes exhausted, the mind gradually sinks into a state of quiet and peace, which produces highly pleasing sensations; and this undoubtedly is taken by multitudes for the new birth, when in fact, it may have no connection with it. Scripture, history, experience, all testify to the truth of this. Who can point to an instance, since the days of miracles, where these great excitements have not been followed by woful declension, and in many instances, by awful apostacy? Men may flatter themselves that the power of moral suasion and the force of their eloquence and zeal will build up the Redeemer's Kingdom among men: But it is a vain confidence. However successful this mode of operation may prove in political matters and in the common pursuits of life, it is not the means appointed by Jehovah for the salvation of his people: God has prescribed the mode in which it is his will that men should worship him, and any departure from this, must inevitably be covered with disgrace; yet in every instance, the advocates of extraordinary religious excitements are found departing, sometimes in a less, sometimes in a greater degree, from "the faith once delivered to the saints," and the irregularities thus introduced, may continue for centuries to afflict the church. Church Discipline, Forms of Government, and even "Modes of faith," are held by these men, in supreme contempt; they are actuated by higher, nobler motives; even the conversion of sinners. But says our Lord—"sanctify them through thy word, thy word is truth." John xvii. 7. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed: I certify you, brethren, that the gospel which was preached of me, is not after man: For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 8—11. Now, we ask those who promote these excitements, the most of whom acknowledge that there are many things connected with them, contrary to the gospel which they "have received," who told them to save sinners by this means? Who told them to tell the sinner that he can save himself, or that if he does not repent, he will surely go to hell in a given time? If even the *New-Lights* of Whitefield's time, condemned many of the "extravagancies" attending his ministry, how much more reason have we to condemn his modern imitators, such as the Rev. Messrs. Finney, Nettleton, and Beman, who possess to its fullest extent, the disorganizing spirit of Whitefield, without any of his redeeming qualities!

It appears that the *New-Lights* of 1739, like the *No Creedarians* of 1829, engaged in the charitable work of traducing the characters of such as were for maintaining the religion of the Bible, pure and entire and unmixed with human invention, by stigmatizing them as "*bigots*," "*pharisaical formalists*," destitute of "*ardent piety*;" and zealous only "for strict Presbyterian order, and literary qualifications in the ministry," while arrogating to themselves superior piety, and brotherly love: And yet, strange absurdity! the more orthodox were not only willing to; but actually did, make 'abatements,' that they might fellowship these enemies of the truth! Let us not be deceived by the cry of brotherly love, when it is extended only to those who will forsake the covenant of their God. Let us not be dismayed because our good is evil spoken of, nor yet on account of the reproaches of men whose names float on every breeze and whose good works are lauded by many tongues, even though we should be despised by the world and "unknown to fame." If we stand fast in the faith, if we do all that God in his providence has enabled us to do, for the promotion of his cause in the world: If we receive Christ by faith and walk in him, and hold fast to him, as the anchor of our souls: If we die daily unto sin and live unto righteousness: If we mourn over all the abominations done in the land, and use all our energies, in our several sta-

experimental religion should always make a part of trials for licensure and ordination. The strict Presbyterians, on the

tions and relations, to bring to light and oppose the hidden works of darkness, our case is infinitely preferable. Then may we indeed rejoice in the Lord : then indeed shall our names and persons be glorious.

It has ever been the object of Satan to blacken the character of the righteous ; and if he can accomplish this by the instrumentality of those who profess to love our Lord, he carries his point most effectually : Perhaps there are but few periods in the history of the church, which have been more distinguished by his success in this respect, than the present : Many have arisen in our day who seem to regard all the former attainments of the church as contemptible,—they look upon the Reformers from Popery, as sincere and pious, though ignorant and bigoted, consequently as rash and imprudent men ; calling down upon themselves and upon the cause which they espoused, unnecessary opposition, and persecution. Now it is admitted that the Reformers possessed little of the worldly wisdom which is so greatly prized in our day ; but let the sincere Christian, possessed of ordinary knowledge of divine things, take up almost any of the writings of those fathers of the Protestant church, and he will find food for his soul ; he will find truth ; he will find delight in witnessing the sublime doctrines of grace and salvation illustriously unfolded. For my own part, I had rather have the exposition of a difficult or a plain text, from one of those men, than to possess all the critical acumen of the whole host of critics, who have affected to despise them, from Dr. Adam Clark down to Bishop Hobart, not excepting even professor Stewart of Andover.— This mean opinion of the acquirements of the Reformers, has led many to despise the doctrines they taught and the practices they followed. It is admitted that the moderns excel in political tact, stage trick, and popular scheming. Hence the former would ask, is God requiring this or the other service ; the latter, is it good policy—the former, is it agreeable to the revealed will of God—the latter, is it agreeable to the prejudices of ———, who contributes so largely to the Missionary, Bible, Tract and Sabbath School Societies ? If not, he must not be offended. Thus do things move on, and a man's religion is estimated by the amount of his donations to religious objects. Hence the unsparing abuse heaped upon all who refuse to run into the same excess : And where the soundness of their principles can not be touched, their moral character is impeached—and thus does Satan triumph—the wicked become exceedingly bold—and infidelity rears her brazen face, and defies the Lord Omnipotent : Is it strange, then, that multitudes are “given over to believe a lie, that they may be damned ?” Satan never invented, wicked men never propagated, a baser calumny than that which charges strict Presbyterianism with licentiousness. If any good purpose could be subserved, we might easily show, by unquestionable evidence, that those who lay this superior claim to ardent piety, are themselves the servants of sin, in many instances, and in all cases they are willing to suffer sin upon a brother, unless it should happen to be the sin of orthodoxy. For this sin they have no bowels of compassion.

Says Dr. M. “They” (the strict Presbyterians) “appear to have disliked the close examination contended for in regard to the *personal piety* of candidates for the holy ministry ; or, at least, to have disapproved the *method* in which the examination was conducted, as being different from any thing to which they had been accustomed.” We have good reason to believe that the strict Presbyterians “disapproved the *method*” of examination contended for by the *New-Lights* ; for they have never acknowledged it to be scriptural to ask a candidate directly, “Have you been born again ?” or, “when, how, and where was you converted ?” Neither would they direct him to tell his *experience*, or the signs and wonders he may have witnessed, or the particular text of scripture that may have come suddenly to his mind, as was, and is still, customary among the *New-Lights*. But to suppose that they were not

one hand, were zealous for the *Westminster* Confession of Faith, Catechisms, Directory, Presbyterian order, and Academical learning, in the preachers of the gospel; while they appear to have disliked the close examination contended for in regard to personal piety; or, at least, to have disapproved the *method* in which the examination was conducted, as being different from any thing to which they had been accustomed. On the other hand, the Congregationalists, provided they were satisfied on the score of personal piety, did not set so high a value on human learning, or require so much of it as indispensable, in candidates for the ministry, as their opponents contended for; but were too ready to make abatements and to give dispensations as to this point, in *violation* of the rules of Presbyteries and Synods.

As the leading objects to which these parties were severally attached, were reasonable and proper in themselves, so each had influence enough to procure the adoption of its favourite measure by the Synod.* In 1729, in consequence of an Overture drawn up, and prosecuted with great zeal, the year before, by the Reverend *John Thompson*, of *Lewis-town*, in *Delaware*, the Synod passed what was called "*The Adopting Act*." This Act consisted of a public, authoritative adoption of the *Westminster* Confession of Faith, Catechisms, &c. as the Confession of Faith of the Church; and made it necessary, that not only every candidate, but also every actual minister, in the church, should be obliged, by subscription or

the warm and decided friends of *personal piety* in candidates for the ministry, is doing them great injustice, and is an unmerited aspersion of their characters. For the proof of this we might refer to historical facts; but we shall be content to take the *Westminster* Confession of Faith, their adherence to which will not be questioned, as a just exhibition of their views and practice on this subject: And we shall see clearly that the strict Presbyterians, have always endeavoured to ascertain whether candidates for the ministry *possessed* those *marks of grace* laid down in the scriptures, rather than to take their hold, and perhaps vain and confident assertion, that they were "born again." "He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle." "He is to be examined and approved by those by whom he is to be ordained." The Presbytery "are to proceed to inquire *touching the grace of God in him*, and whether he be of such *holiness of life* as is requisite in a minister of the gospel:"—*The Directory for the Ordination of Ministers*. Con. Faith, pp. 584. 588. Philadelphia edition, 1829. The scripture proofs brought forward, in the Confession, to substantiate these quotations, show how they are to be understood. See 1 Tim. 3d chapter, nearly all of which is quoted. If the reader will examine this chapter carefully, he will be likely to see that the charge brought against strict Presbyterians, respecting Ordinations to the ministry, is utterly destitute of truth.

EDIT. REL. MON.

* The first Synod of the Presbyterian Church in *America* was formed in 1716, and was called the Synod of *Philadelphia*. It consisted of four Presbyteries, viz. the Presbytery of *Philadelphia*, the Presbytery of *New-Castle*, the Presbytery of *Snow-Hill*, and the Presbytery of *Long-Island*.

otherwise, *coram Presbyterio*, to acknowledge these instruments respectively as the confession of their faith. This Act, though it did not pass without much opposition,* appears to have been adopted by a large majority, and was, at length, peaceably acquiesced in by all.

In 1734, an Overture was brought into Synod, concerning the trials of candidates for the ministry; directing, that "all candidates for the ministry be examined diligently as to their experience of a work of sanctifying grace on their hearts; and that none be admitted who are not, in a judgment of charity, serious Christians." This overture was adopted unanimously; but became a source of great uneasiness within a few years afterwards.

These two Acts embraced the favourite objects of each party. But the manner of executing them gave rise to the principal difficulty. In the several Presbyteries, according as the one party or the other was a majority, they practised pretty much agreeably to their own views; and this was the source of much contention and debate, when the parties met in Synod; each charging the other, and commonly with justice, for some violation, in the several Presbyteries, of the orders of Synod.

In 1738, the Synod passed an Act, directing "that young men be first examined, respecting their literature, by a commission of Synod, and obtain a testimony of their approbation, before they can be taken on trial by any Presbytery." The Presbytery of *New-Brunswick* first met on the 8th of August, in this year, and immediately, "for several weighty and sufficient reasons," took Mr. *John Rowland* on trials, contrary to the above Act, and proceeded to license him in September following. Two vacant Congregations in *New-Jersey*, under the care of the Presbytery of *Philadelphia*, which had given them leave to invite any regular candidate to preach for them, requested Mr. *Rowland's* services, who, having obtained the consent of his own Presbytery, preached for them one Sabbath. The Presbytery of *Philadelphia* immediately met, *pro re nata*, and unanimously declared, that "they could not accept of Mr. *Rowland* as an orderly licensed preacher, nor approve of his preaching in any of the vacancies within their bounds."

In 1739, the Synod declared, that Mr. *Rowland* could not be allowed as a regular candidate. Notwithstanding this, however, Mr. *William Tennent*, the elder, introduced him into

* It was particularly opposed by those members of the Synod who had come from *England, Wales*, and the *New-England* colonies. Mr. *Dickinson*, of *Elizabeth-Town*, took the lead in this opposition, and appeared as a writer on the subject. He was answered by Mr. *Thompson*.

his pulpit; and when some of his congregation complained of this act to the Presbytery of *Philadelphia*, Mr. *Tennent* justified his conduct; disclaimed the authority of Presbytery in the case, and "contemptuously withdrew." The Presbytery censured his conduct as "irregular and disorderly." This took place in September, 1739. In the month of October following, the Presbytery of *New-Brunswick* ordained Mr. *Rowland*; and he continued a member of that Presbytery until the month of November, 1742, when he was dismissed to join the Presbytery of *New-Castle*. Every thing of this kind served, of course, to exasperate feelings previously excited, and to lay a train of combustible materials, ready to be kindled into a flame, whenever an occasion occurred.

While things were in this state, Mr. *Whitefield*, in 1739, paid his second visit to *America*. The extensive and glorious revival of religion which took place under his ministry, and that of his clerical advocates and adherents, is well known.—The friends of this revival generally coincide with that portion of the Presbyterian church, which was most friendly to ardent piety, and least zealous for strict presbyterial order, and literary qualifications in the ministry. While the strict Presbyterian party, perceiving some really censurable irregularities in the active friends and promoters of the revival, were too ready to pronounce the whole a delusion.* This brought on the crisis. Animositities which had long been burning in secret, now burst into a flame. The *Old Side*, (as the strict Presbyterians were called,) regarded the *New Side*, or *New Lights*, (as the others were denominated,) as a set of extravagant and ignorant enthusiasts: while the *New Lights* considered the men of the *Old Side*, as a set of pharisaical formalists. Undue warmth of feeling and speech, and improv-

* A diversity of sentiment, concerning the character and ministrations of Mr. *Whitefield*, arose, about the same time, in the Congregational churches of the Eastern colonies. Such men as Dr. *Colman*, Mr. *Foxcroft*, Dr. *Sewall*, Mr. *Prince*, Mr. *Edwards*, and a number more, who were the glory of *New-England*, though they reprobated and opposed certain extravagances which they witnessed; thought it their duty to express "their full persuasion, that there had been a happy and remarkable revival of religion, in many parts of the land, through an uncommon divine influence." While Dr. *Chauncy*, and some others of more orthodox character, were so deeply impressed with the circumstances of disorder which attended the revival, that they condemned the whole work, as mere wild-fire and enthusiasm, and made the most determined opposition to Mr. *Whitefield* and his adherents. President *Clap*, though a Calvinist, and a friend to vital religion, also imbibed a strong prejudice against the labours of *Whitefield*, and took the side of opposition.—The Legislature of *Connecticut* passed a law, about this time, prohibiting itinerant preachers from entering parishes in which a minister was settled, unless by his consent. For violating this law, by preaching to a congregation in *New-Haven*, the Rev. Dr. *Finley*, afterwards President *Finley*, was arrested by the civil authority, and carried, as a vagrant, out of the colony.

er inferences, were admitted on both sides. One act of violence led to another. Until, at length, in 1741, the highest judicatory of the church was rent in twain; and the Synod of *New-York* was set up in a sort of opposition to that of *Philadelphia*. Among the most active and conspicuous members of the former, were, the *Tennents*, the *Blairs*, Mr. *Dickinson*, Mr. *Pierson*, of *Woodbridge*, Dr. *Finley*, and Mr. *Burr*.—Among the leaders of the latter, were Messrs. *John* and *Samuel Thompson*, Dr. *Francis Allison*, Mr. *Robert Cross*, and several others.*

In fomenting this division, there is some reason to believe, that rivalry between different *Literary Institutions*, patronized by the parties respectively, was not without its influence. This rivalry certainly rose very high after the separation, and did not wholly disappear for a considerable time after the re-union. All the original patrons of *New-Jersey College* belonged to the *New Side*; while their opponents declared in favour of the celebrated academies of *New-London* and *Newark*, under the direction of Dr. *Allison*, and Mr. *Mc Dowell*, and the College and Academy of *Philadelphia*.

In this controversy there were, undoubtedly, faults on both sides. This, indeed, some of the most zealous actors in the scene were candid enough to acknowledge, after union was restored; and severely censured themselves. The *Old Side* were wrong in opposing the revival of religion under the ministry of *Whitefield* and his friends; and in contending against examinations on personal piety: while the *New Side* were wrong in violating Presbyterian order; in undervaluing literary qualifications for the holy ministry; and in giving countenance to some real extravagancies which attended the revival of religion.

These errors were afterwards seen and lamented. The parties gradually cooled. Both became sensible that they had acted rashly and uncharitably. Both felt the inconvenience, as well as the sin, of division. Congregations were divided. Two places of worship, and two ministers, were established in places where there was not support for one.—The members of one Synod were excluded from the pulpits of the other; and this was the case even when individuals cordially respected, and wished to invite each other to an in-

* It ought to be noticed, that some excellent and judicious ministers, believing both sides to be in the wrong, could not fully agree with either.—These took no part in the controversy, as such; were sometimes claimed by both parties; and took that standing in Presbytery and Synod which was most convenient from local circumstances. And even some of those who were ranked by themselves, as well as by others, with one or the other of the parties respectively, disapproved of much that they saw in both.

terchange of ministerial services. Still, although both parties soon became heartily sick of the division, the Synods remained divided for seventeen years. The first overture towards a union appears to have been made by the Synod of *New-York*, in the year 1749. But nine years were spent in negotiation. At length, mutual concessions were made; the articles of union in detail were agreed upon; and the Synods were happily united, under the title of "the Synod of *New-York* and *Philadelphia*," in the year 1758.

In contemplating this controversy and division, at the present period, when the lapse of more than half a century has allayed the heat, and removed the prejudices, which then agitated and rent the church; although we see much to lament and to reprobate; we see also something to inspire thankfulness. The King of Zion brings good out of evil. One of these parties was undoubtedly made the means of preserving the *vital piety*, and the other, the *learning* and *order* of our Church: blessings worth contending for, and seldom maintained without many struggles. May they increase, and be perpetual!

AGE OF RELIGION AND BENEVOLENCE.

I cannot, for one, conceal my pain when I hear so much said by the men, and the good men, of this age, in praise of themselves and of the age we live in. Were we to believe the Anniversary speeches, and many of our periodicals, we should be persuaded, in *spite of our senses*, that we are already half round the circle of the Millennium! I am pained to hear *this* age praised, at the expense of the Reformation period, and even the Apostolic age. I rejoice in all the light and progress of truth, and especially at the spread of the gospel, over our land by *all* Home Missions, and through Europe, and through some fields of Asia, and some corners of Africa. But I fear the effect of this self-gratulation will be, to paralyze our efforts, and to dry up, in some measure, the contributions of the christian public.

I may differ from many others, but I affirm, that, after all said, there is but little genuine, enlightened, christian religion, in the land, and in the world. There is more talk than action, among us all. There is more smoke than fire, or flame. There is more feeling in expression and lip service, than deep heart religion, before God. There is even not much christian charity among us, I fear, notwithstanding all our mutual claims to it. One class of Christians maintain that the work of reviving is delusion, because errors prevail there. Those, in return, hurl back the accusation, and denounce them as en-

emies to revivals, because they oppose errors in doctrine taught by them. A brother editor in Philadelphia denounces another in Albany, as a "bitter" enemy to Bible Societies, and the other great institutions of the day, because he does not approve "the errors and unscriptural practices, which," says our brother editor of Albany, "the corrupters of God's word have introduced into these benevolent institutions."—One may, in conscience, prefer the Philadelphia Board of foreign missions. A brother proclaims him an enemy to *all foreign missions*, because he goes not into all his views. I will venture to say there was more brotherly kindness, and some more charity in the days of the Reformation, and the Apostolic age than there is now.

And much as we have done in all of our charitable institutions, if we compare it, with what we might have done, and ought to have done, we should rather blush, than bepraise ourselves so excessively. The following calculation will be useful in bringing some to reason and moderation on this point.

"The United States contain 12 millions of inhabitants, and the whole sum annually expended by them, in sending the Gospel to the Heathen, is about \$120,000. The same people spend annually, upwards of 60 millions of dollars for ardent spirits. Now, what strikes a disinterested spectator, as one of the most extraordinary characteristics of the present age, is, the complacency with which the people contemplate themselves, as inhabitants of the world, in this age of great and benevolent effort. Yes, the people of these United States, and even pious Christians can look upon themselves with complacency, and consider themselves as highly favoured, in being permitted to live in an age where they can expend the enormous sum of \$120,000 to send the gospel to 600 millions of Heathen, in obedience to the command of their God and Saviour—and in an age too, where, in obedience to the commands of the devil, they can spend more than 60 millions of dollars for ardent spirits, destroying the bodies and ruining the souls of more than 30,000 persons a year!!

One hundred and twenty thousand dollars, divided among 12 millions of the United States, is ten cents a piece—60 millions, divided among 12 millions, is \$4 17 cts. a piece.*

* This calculation is erroneous: instead of ten cents, it is one cent a piece; and instead of \$4, 17 cts. for ardent spirits, it is \$5,00 a piece! Therefore, the concluding paragraph should read as follows:

"Great cause for complacency and self-gratulation have the people of the present extraordinary age, when with great effort, they can raise ONE cent a head to send the gospel to the Heathen; and FIVE DOLLARS a head, to ruin the temporal happiness, and damage the souls of thousands, of their fellow citizens!" "O house of Jacob, come ye, and let us walk in the light of the Lord:" "For the day of the Lord of hosts shall be upon every one

Great cause for complacency and self-gratulation have the people of the present extraordinary age, when with great effort, they can raise 10 cents a head to send the gospel to the heathen; and 4 dollars 17 cts. a head, to ruin the temporal happiness, and damage the souls of thousands, of their fellow citizens!!"—*Mag. D. R. Church.*

Extract from Elder Bradley's second letter on Freemasonry.

The first Grand Lodge in America was formed in Boston in July 1733; and received its charter from England. A war among these brothers in Boston and in England soon commenced, and a second Grand Lodge was formed in Boston in December 1769, and received its charters from Scotland.—Here contention reigned, and calumny blowed loud her trumpet through every street. In September, 1781, a Grand Lodge was formed in the city of New-York, having received its warrant from the Duke of Athol. Only six years after the date of their warrant, the Masters and Wardens of the several Lodges met; having been duly notified, closed their Lodge sine die, and then formed a Grand Lodge, independent of the Duke of Athol, and paid him no more tribute. Here all their former obligations were considered void, and new ones formed to support the laws and regulations of the Grand Lodge of the state of New-York. From those days till the present, animosities, fraud, evil speaking, conventions called, divisions made, and every kind of malevolence and even the murder of Morgan justified; and desperadoes supported from Masonic funds to unite and publish defamation against the rulers of our nation and the ministers of Jesus, whose characters are fair among the churches, and their preaching attended by the influences of the Holy Spirit, to the salvation of souls. Now my brethren, if you do not believe me, read for yourselves.—Find, if you can, one single chapter or verse in all the sacred scriptures, where speculative freemasonry is mentioned, or supported. All those passages which have been published in their books, and their having the Bible open in thier Lodges, is a piece of deception, and was invented to obtain influence among the more serious parts of community, that not only the men of the world, but members of churches might be taken by the craft; the fountains of justice defiled, the temple of the living God filled with confusion, the pillars of government torn away, and "the whole wheel of nature set in a blaze."

that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, and the *Lord alone shall be exalted in that day.*" "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?"

EDIT. REL. MON.

Every mason who has taken ten degrees or more, can either recollect, or can turn to obligations published, in part belonging to those degrees, and can easily discern, that those obligations have been formed by different men, at different times; and by men extremely ignorant of the obligations taken in the lower degrees, and are wicked beyond the power of language to describe. In these obligations one destroys the other, and therefore it is very clear to me, that no set of men in any age, or country, in one assembly at the same time, ever formed these preposterous and ever varying obligations. And I know, and so do many in the fraternity, that these obligations are very much abridged in some states, and augmented in others, even in our own country. In New-England, where masonry has been in some degree systematized, a general accordance prevails in administering the obligations; but pass those states, and a scene of confusion, contradiction and discordant modes of work in Lodges and Chapters abound from the lakes of Canada, to the Gulf of Mexico. Yet all the candidates are told, through this vast range of country, that no more is imposed upon them, through all the humiliating conditions in which they are placed, than was imposed upon our ancient and honourable brethren who were made masons before us. Here deception reigns, and the candidate is taught to believe what he afterwards finds by travelling, or conversing with masons from other states and countries, a falsehood. If these assertions be not credited, let a Master mason converse with a French mason, or visit one of their lodges and see them work; or a Royal Arch mason visit any city in Pennsylvania, Kentucky, Tennessee or Missouri, and hear the obligations and see their mode of work. I could here show the vast difference that exists, but I shall not at this time write on this point; though I do not value those obligations that I have taken, of any efficacy to me, or that I ought to obey them; for I am fully convinced that all masonic authorities are without any reasonable foundation.

In my first, or this communication, I have not sought to argue upon the absurdity of secret societies; for this has been ably enough done by Antimasons in many papers, and especially by the Elucidator of Utica, to convince any individual who is anxious to obtain satisfaction upon this subject. My design has been to state fairly, my connections and conclusions about masonry. Far be it from me, to wish to kindle up any indignant feelings against an individual member of any Lodge, Chapter, Encampment or any body called masonic; but to let the public know my present views of those systems; "for they are many," and invented at different periods, and for various purposes, and so blinded that it is not a very easy

task to seize all their ramifications and hold them up to wither under the sun beams of truth. Neither do I mean to cast any reflections on those who conferred degrees upon me, nor charge myself with sins unpardonable, in being instrumental in deceiving many, for I was captivated with the same fascinating delusion, that those were who brought me to their altars, &c. If I were now to ballot for candidates, and aid in conferring degrees, as I formerly did, my criminality would be great. In those labours I firmly believe I shall never engage. And can you my brethren, who enjoy the humble and soul nourishing influences of the Spirit of Christ? Can those lifeless ceremonies and repetitions which we used in Lodges and Chapters, afford you any consolation? Are you still tenaciously fond of masonry, after all that has transpired, that has been said and written upon this subject? What can you expect to accomplish by continuing your membership? The alarm is given, investigation has commenced, and more than five millions have been roused from lethargy, who will not be persuaded to lie down and sleep, while about two thousand masonic halls enclose secret assemblies, (at least one per month,) who dare not utter their transactions to their most intimate companions and friends, who belong not to the fraternity? Can you enjoy religion, and feel the sanctifying influences of grace, while you are daily contending for the existence of an institution that has received its death blow, and must inevitably expire? Perhaps you fear the consequences, and are unwilling to encounter the calumnies and falsehoods that masonic presses pour in torrents upon all who dare leave the order? This you may expect, for none have escaped who were influential among them. Had I not been willing to have my name cast out as evil, and to have all kinds of falsehoods published against me, and even expose myself to frowns, jests, and as much contemptuous treatment as these giants in infidelity can raise against me through all the ranks of their beardless militia, I would have held my peace.

But, my brethren, what have we professed, and what are our obligations to God, his church, and the world of mankind? Must we not obey God, rather than man? Is this vain world a friend to grace? We must pass through evil report and good report. It is through great tribulation that we enter the kingdom of heaven. Shall the righteous cower and forsake the cause of God in an evil day? Is it not said in the book of God, that they "look up and are as bold as a lion?" "Say ye to the righteous that it shall be well with him." Read the 8th chapter of Romans, and then ask yourselves if you can fear the frowns, threats and contempt of mortals? A lying spirit is abroad, and speaks through all masonic presses, and

this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm these workers of iniquity, to the astonishment of every beholder. Then masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations. Now, "Escape for your lives, look not behind you, tarry not in all the plain." Fear not, show yourselves to be men; yes, men of God. Be strong, humble, prayerful—Look up and rejoice, for your redemption draweth nigh. No weapon formed against the righteous can prosper. If God be for us, who can be against us, in such a sense as to cast us down and render us miserable? "As the Lord liveth, what the Lord saith unto me, that will I speak," and not fear what man can do unto me. "I know in whom I have believed." Here I must close my address to you, beseeching you to pass by every imperfection in this communication, and if I have said any thing worthy of your attention, ponder upon it, and let all your ways be established in truth, remembering that we must all shortly appear before the judgment seat of Christ—then may you receive that crown of righteousness that fadeth not away, even an eternal weight of glory.

My brethren, who have been grieved when they heard or read my sentiments about masonry, to you I must address a few words. Some of you were faithful, in letting me know your views concerning my writings, speeches and zeal in promoting masonry. Your admonitions were not in vain; your arguments have not been abortive; your meekness and christian forbearance are still remembered with unutterable gratitude to God, and I now tender you my unfeigned thanks. I fear that in our conferences, I wounded you sorely. You know my natural sincerity in debating upon this subject.—Though I did not intend to wound the feelings of any unreasonably, who opposed my views, or cast a stumbling block in their way; but I was determined to silence all those who objected against masonry, if I possibly could, and I verily thought in many instances that I had gained my object; for some who appeared at first repugnant to every idea I advanced, finally surrendered, and either said no more to me about masonry or joined the fraternity.

In many things I may have offended denominations of christians in different states, about masonry, for which I do most heartily regret, and entreat them to restore me to their affectionate regards, as one with them in the Zion of God. By this, none must presume to say that I have been excluded from any church, or had a church censure passed upon me, for malconduct, or being a mason. God has made my life very agreeable in every church in which I have settled; and by

his grace, my labours have not been in vain. I cherish a high opinion for those churches, and know of no act of mine or theirs, that would in the least debar me from their fellowship, and my preaching and communing among them, should God in his providence spare me, and enable me to travel among them. I pray you my brethren, to persevere in your christian race, and not to be weary in well doing, for you shall reap if you faint not. Yet, by my leaving the masonic connexion, I hope you will not consider me under obligation to treat them like some who have left them. My feelings towards many are very affectionate, for I know them to be gentlemen who are worthy of unfeigned respect. These, I do believe will, if they are not now, shortly be antimasons; others will contend violently for masonry, while they can have any to associate with them. From this class I expect every kind of abuse that envy can invent, or a vain imagination can create. To enter the contest with these, who sustain neither character at home, or a name abroad, by which they can be distinguished from a thousand fictitious names that are of no value, is far beyond my calculation. But let a Town, a Cross, a Dalcho, or the Rev. F. M. Harris, come out to show the fallacy of the positions I have laid down, and the public may expect that I will try to enter the "valley of dry bones" among masons, and let the world see what a narration of immoral transactions can appear, from the Cape of Good Hope to Nova Zembla; from the lakes of Canada to the Gulf of Mexico. These gentlemen have been pillars in masonry, and I have not read their departure from this order, or the world.

My brethren, stand fast in the liberty of the gospel, and contend earnestly for the faith once delivered to the saints.— With sentiments of esteem, I request your prayers, and subscribe myself,

Yours in the kingdom of Christ,
J. BRADLEY.

Louisville (Ken.) June 24, 1829.

FROM THE HOME MISSIONARY MAGAZINE.

WHAT CONSTITUTES A CALL TO THE MINISTRY ?

Letter from a Clergyman to an inquiring Friend.

The subject which appears to have engaged your serious attention for some time past, and on which you have requested me to write the views expressed to you in conversation, not long since, is one of the most important that can exercise human thought and feeling. It belongs to the highest order of sacred matters. Hence the extreme carefulness with which sentiments respecting it should be offered and received. The

responsibility, in either case, is unspeakably great. In soliciting my judgment, therefore, you have called me to a service, which a minister should not rashly covet, nor yet ignobly decline, when fairly summoned to its performance. He might as properly refuse advice to a person who would humbly learn from him the way of salvation, as treat carelessly the application of a Christian brother for counsel, who is devoutly looking forward to the clerical office. I feel, however, that my qualifications to write on this topic are very scanty, and pray that my pen may be under a guidance which, if it lead to nothing new, will, at least, restrain from any thing erroneous.

You are fully aware, no doubt, that the solemn question you are endeavouring to solve, must be settled between God and your soul. As when an individual becomes really pious, his faith does not stand in the wisdom of men, but in the power of God; his spiritual knowledge has not been revealed to him by flesh and blood, but by our father which is in heaven; so, when a believing man becomes an authorized herald of the cross, his confidence of right doing, in assuming this character, does not rest in any human directions he may have obtained, nor in any combination of circumstances that may mark his condition, nor in any providential events, interpreted irrespectively of other considerations; but in that holy assurance which his mind receives from direct communion with heaven, and of which the Divine Spirit is the grand, immediate, undoubted Author.

It does not follow from this, however, that human counsels, peculiarities of situation, and signal occurrences, may not be specially instrumental in producing such a consciousness. For, as Jehovah usually employs means in spiritualizing the carnal heart, so he uniformly operates through subordinate agencies in persuading a man of his duty to enter the ministry. You will, therefore, perceive the necessity of esteeming such things to be neither more nor less than instrumentalities, which God may use in pointing out the way you ought to pursue, and that your decision must be according to the impressions left on your mind by a faithful correspondence with him. Nor will you be straitened to distinguish between genuine and spurious convictions of duty, if your consultation of the great Head of the Church be as honest and earnest as the case demands. But if you be remiss in this matter, you may calculate a proportionate degree of painful uncertainty, or of self-delusion. Instances have doubtless occurred, in your ordinary religious experience, that illustrate these remarks; and also another one which may not be irrelevant, and which is this, that you should avoid every thing like a secret dictation to God, of the particular time and mode of con-

veying to your soul the assurance you are seeking. Thankfully leave to his wisdom and goodness the special season and the special way; and if, when the full sense of what you ought to do is graciously imparted, it be contrary to any feelings you may have been fostering, let not your acquiescence in his will be the less cordial and cheerful.

In trying to ascertain whether you are divinely called to the Gospel ministry, you must rigidly scrutinize your inclinations on the subject. They ought to be sifted over and over again. They should be examined with an eagerness to discover all that might be wrong in them, though ever so latent or minute. And, to make assurance doubly sure, you ought to importune the Searcher of hearts to explore, as with candles, the deepest and darkest recesses of your bosom, that you may know, without the least dubiousness, the real character of your wishes. If these be such as help to authorize an entrance into the sacred desk, they will, it appears to me, have the attributes about to be noted.

Sincerity will pervade them. You will honestly desire to preach the tidings of salvation, for the purpose of promoting Divine glory and human welfare. Nor can this purpose be pure, unless it be paramount. The object specified cannot be correctly sought at all, except it be viewed, not as an end to be subserved in union with others, but as the grand design which towers immensely above all others, and disdains proximity with intentions, even deemed auxiliary, that tend not directly to its furtherance. All that belongs to what is scripturally styled singleness of heart, will enter into your inclinations, if they bend towards the clerical life from an unexceptionable impulse. You will not wish to become a clergyman, for the sake of gratifying kindred and friends; though their being pleased would be no evidence of your not being actuated by the highest motives, and would be no evidence, either, of their not anxiously praying that you might not be otherwise actuated. You will not desire the sacred office for the purpose of enjoying those advantages for study, and intellectual improvement, which it is understood to possess. You will not seek it on account of your temporal income, emolument, or perquisite, which it might be imagined to afford.—You will not covet it in order to acquire the personal and family respectability, attentions, and influence, which are reckoned among its appendages; nor to court celebrity by the display of any rhetorical powers, or argumentative talents, or philosophical taste, or metaphysical subtlety, or critical acumen, or polemical skill, or ecclesiastical finesse, or aught that is, or even that is not, analagous to any of these things. You will not incline to the solemn station, for that dignified ease,

that pompous indolence, into which men of slack nerves, and sluggish habits, though somewhat sentimentally disposed, are foud of retreating, and which many persons preposterously fancy to be characteristic of the office. You will not crave it as a profession, whose duties might be thought better adapted to the state of your health, or the temperament of your mind, than any other service would; as some people seem to suppose, that small muscular strength and a large share of constitutional sedateness, are almost infallibly indicative that a man should be a minister. You will not aspire after it, even for the sake of having what you might judge greater means of promoting your own piety; which purpose strikes me as being the least objectionable of all the unwarrantable ends that can influence the human mind on this matter.

The desires of man, divinely prompted to the ministry, will be strong as well as uncorrupt. They will not be the aspirations of indifference—the yawnings of drowsy feeling; but they will fill and crowd the soul, they will be the energetic pulsations of a powerfully wrought up heart. You will have a longing, panting, eager reaching forth of spirit after the holy employment. Your wishes may not, indeed, be thus ardent at the very outset, but will become so; and they will constrain you to consider most seriously the whole subject, as one which has ceased to touch your imagination lightly, though pleasantly, and has begun to bear on you with all the weight of a practical matter. They will engage you earnestly at the throne of grace for direction. They will induce you to take an inventory of all the mental and moral furniture you have, that you may know how far your present stock can be calculated on—how much of a nucleus it may form for the requisite attainments. You will be led to ponder the facilities or obstructions resulting from your secular avocations and resources, or from any circumstances of an adventitious nature, such as family influence, bodily presence, or manner of address. If difficulties throng your prospect, if impediments seem to block up your way, you will be incited to revolve anxiously the methods by which they may be honourably surmounted.—Such are the prominent effects of that urgency which pertains to the desires you will cherish, if warranted to seek the ministry, and by which effects criteria are furnished for judging whether you actually experience such urgency.

Nor will these inclinations, thus pure and strong, be of rare occurrence, of brief duration, or of decreasing vigour; but will be recurring with growing frequency and force, until they become constant and predominant. Indeed, they will come to be more habitual and prevalent, if, instead of being assiduously indulged, they are even diligently attempted to be coerc-

ed. You may launch forth into business, in order to restrain them; you may plead the entire novelty of scene, service, and association, as a reason for checking your longings after the office; you may argue, that your very uncertainty about your duty in the case should repress them; you may think, that if the Lord were summoning you to the high station, he would afford you something like miraculous evidence of the fact; you may consider, that by becoming a clergyman, you would sacrifice important conveniences, and subject yourself to much hardship and privation; you may calculate, that the displeasure of friends and taunts of enemies would have to be encountered; you may place full in your view all the qualifications and responsibilities which the sacred calling involves, and set as clearly before your vision all the deficiencies with which you are chargeable; you may try to persuade yourself that you can be equally useful, if not more so, in some other sphere: in a word, you may employ whatever considerations you can, by way of repressure to the reachings forth of your soul towards the ministry—and you ought to put yourself manfully to the test of discouragement in this matter—but if these originate from a Divine impulse, you cannot eventually quell them. They may be suppressed for a while, but will at length take complete possession of your mind, with a vehemence unconquerable, and perhaps at a time when their recurrence is least anticipated. You will not be able to think, with any degree of satisfaction, of being otherwise occupied than in heralding the pardon of heaven to a guilty world.—Nor will this pressure of desire be unaccompanied by a cheering hope, an animating assurance, that the Master will seasonably and amply supply you with his presence and aid, as an humble and faithful proclaimer of his Gospel. In fine, your emotions will be analagous to those which Jeremiah felt, and which he has thus expressed:—"Then I said, I will not make mention of him, nor speak any more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

Such appears to me to be the nature of those wishes which constitute a very essential part of a divine call to the ministerial office. I would not intimate that the exact trains of thought and feeling described in this letter, must be experienced, but that the views and sensations of an authorized candidate will correspond with them in substance, and certainly not be repugnant to them. Doubtless, the exercises of men becoming ministers, like those of persons becoming Christians, are stamped with a rich and indescribable variety, as to their particular cast, and combination, and intenseness. Hence I am led to apprehend, that you will find these paragraphs less

adapted to the specialities of your case than you may have expected : for although the views now communicated are essentially the same as were stated to you in our personal interview, yet they must necessarily lack that happier form, which, in the freedom and fulness of conversation, the disclosure of your mind may have caused them to assume. The other branches of the subject may be considered hereafter. J. A.

A NEW NAME.

"Thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. lxii. 2.

This is predicted of the church of God ; which, according to covenant transactions of the glorious Trinity, stands in the nearest and dearest relation to Jesus her head. She is here spoken of as a single person, THOU : she is called "Christ's body,"—Col. i. 24—and "the bride, the Lamb's wife,"—Rev. xxi. 9.—of whom, saith God the Father, "I have loved thee with an everlasting love,"—Jer. xxxi. 3. Yea, saith the Son of God to his Father, of all his beloved members,—“Thou hast loved them as thou hast loved me—and thou lovedst me before the foundation of the world,”—John xvii. 23, 24. O most comforting truths of God's word ! how ancient is the love of God to his church ! That God should love us miserable sinners at all is amazing ; but that he should love us with the very same everlasting unchangeable love, wherewith he loves his own beloved Son, this surpasseth all knowledge ! This love is the source of all blessings in time ; this love secures all happiness in eternity.

The Son of God has manifested his infinite love to his church, by conflicting with and overcoming all the powers of earth and hell for her sake. He most dearly purchased her, in a way of strict justice, with his most precious blood. But he finds every one of his ransomed ones branded with this old name of infamy, a **SINNER** : it being near six thousand years since first entailed. By nature we are all old in sin, and dead in sin : but being predestinated unto the adoption of children by Jesus Christ, and to be conformed to his image, to the praise of the glory of God's grace, therefore we shall be called by a new name.

This the Lord, the Spirit, effecteth. Being born of the Spirit, and baptized with the Holy Ghost into the faith of Jesus, the Lord calls us by a new name, which the mouth of the Lord shall name. This is it, *verse 12*,—"The holy people—the redeemed of the Lord—thou shalt be called **SOUGHT OUT**." O the blessedness of being sought out ! How precious is He who sought us out ! He sought us in the ruins of the fall.—

He found us in a most miserable condition; but he calls us by a NEW NAME, which signifies new creatures in our living head, who is the NEW MAN. This he makes us. Then we experience the blessedness of a new state in, and of a new life from Jesus. He is a new and living way to us. By faith we walk with God—live upon Jesus—feel sweet fellowship with him,—enjoy comforting communion from him—and have joyful access to the Father through him. Thus the Lord writes “a new name upon his members, which no man knoweth, saving he who receiveth it,—Rev. ii. 17.

Thus, as Luther testifies, ‘a Christian is a new creature in a new world.’ He is a subject of a new king, whose name is LOVE; and of a new kingdom, wherein dwelleth righteousness. He is possessed of new hopes—new pleasures—new desires and new joys. Yes, and he finds new fears—new sorrows—new conflicts, yea, and new enemies too. Though that old serpent the Devil and Satan, who deceiveth the whole world, is cast out of us, he still wageth war against us. What then? every trial we meet with, every temptation we are beset with, shall only glorify the riches of God’s love to us, and the power of the grace of Jesus in us—shall learn us the use of our spiritual weapons—deaden our affections to earth—quicken our longings for glory—endear Jesus more to our hearts, so as with ardency to cry out, O that I may be found in HIM! How glorious the privileges! How animating the prospect of all such new-named souls! They are interested in all new covenant blessings. New wine of gospel peace and love is put into such new bottles. A new song, “Salvation to the Lamb that was slain,” inspires their tongues. Such are lovingly called, by the word of their Father, and powerfully enabled, by the Spirit of his grace, to serve and glorify him, “not in the oldness of the letter,” but in newness of the Spirit, in “righteousness and true holiness before him all the days of their life.” Thus, “if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.” 2 Cor. v. 17.—*Mason’s Spiritual Treasury.*

Miscellaneous.

PERSECUTIONS IN SWITZERLAND.—The Evangelical Magazine for August, contains some additional facts on this subject, furnished by Dr. J. P. Smith. M. Alexander Lenoir, while travelling and labouring as a Home Missionary, arrived at Payenne, Jan. 5, 1829, and was invited to the house of a friend, where, that same evening, a small number assembled to hold a missionary prayer meeting. About half past eight

o'clock, the magistrate of the place came, entered the house, arrested Mr. Lenoir, and required bail for his appearance to answer a criminal charge. The accused not being able on the emergency to procure the requisite securities, was put in prison. After five days he was brought up for examination. On Jan. 29, he obtained the security demanded, and was set at liberty. In about two months, he was brought to trial, and condemned to a year's imprisonment, and the payment of all the costs which his enemies had chosen to incur. He appealed to the Superior Court at Lausanne, which changed the sentence into a year's banishment with payment of costs; a sentence ruinous to himself, with his wife and three young children; as his means of support is the cultivation of a farm. The principal crime alleged against this man was, *conducting religious worship* in a family, where were present seven or eight persons not of the family. Several other iniquitous prosecutions have been instituted—one against a dissenting minister for baptising a child, and against the father of the child, and one of his friends, a physician, at whose house the baptism was administered; and others for no better cause.

NEAR VIEW OF ETERNITY.—Eternity is another thing than we ordinarily take it to be in a healthful state. Oh, how vast and boundless! Oh, how fixed and unalterable! Oh, of what infinite importance is it, that we be prepared for eternity! I have been just a dying, now for more than a week, and all around me have thought so. I had clear views of eternity; have seen the blessedness of the godly, in some measure; and have longed to share their happy state, as well as been comfortably satisfied that through grace, I shall do so; but Oh, what anguish is raised in my mind for those who are Christless, for those who are mistaken and bring their false hopes with them to their grave! The sight was so dreadful, that I could by no means bear it: My thoughts could by no means bear it; and I said under a more affecting sense than ever before—"Who can dwell with everlasting burnings!" Oh, methought, could I now see my friends, that I might warn them to see it, that they lay their foundation for eternity sure.
—Brainard.

MODERN AUTHORS.—It has been calculated, that at present, exclusive of occasional writers, there are upwards of 5000 authors in Great Britain, who rely solely on the productions of their brains for subsistence. Of these, a considerable number are connected with the periodical presses, in its various gradations, from the dignified quarterly and monthly publications, to the ephemeral of four pages, which lives its little

hour and perishes for ever. Of the aggregate number of authors, it is presumed that not more than 500 enjoy the comfort and respectability to which they are entitled by their talents, and the industry with which these are exercised. It is also found, that, as in most other occupations, those who labor hardest obtain the most scanty remuneration.—*Edinburgh Literary Gazette.*

WARS OF ENGLAND.—A London paper of August 19, contains a Table of the Wars of Great Britain since the Revolution in 1688, with the sums expended in each war, and the progress of taxes and of the national debt. The war of the Revolution in 1688, which lasted nine years, cost 36 millions of pounds. The war of the Spanish Succession, of eleven years, cost 62 millions and a half. The Spanish war, 1739, and war of the Austrian Succession, 1741, of nine years, cost 54 millions. The seven years war with the French, Spaniards, Austrians, and Russians, 1756, cost 112 millions. The American War, 1775, of eight years, cost 136 millions. The war of the French Revolution, 1793, in which France lost all her power in India, lasted nine years, and cost 464 millions. The war against Bonaparte, which began in 1803, and lasted 12 years, the three last of which was with the United States, cost 1159 millions. The total of expenditure was *Two thousand and twenty-three millions five hundred thousand pounds sterling, or eight thousand nine hundred and ninety-three millions three hundred and thirty-three thousand dollars.* And 65 years of war, to 75 of peace; almost one half the time spent in war. May it not be truly said of the English, that they have been bloody men? The London paper makes these reflections on the facts stated:—

“It appears from the above details that we have made much greater sacrifices to Moloch than our ancestors, and that the degradation of the poor, and a rise in the price of the staff of life, have been the results of our national expenditure in war, the total amount of which exceeds two thousand million pounds!! The immense increase of expense during the last two wars, arose from the rapidly augmenting interest of the Debt, and the depreciation of our paper currency; this paper currency, however, could not be superseded, as the enormous taxes and loans could not possibly have been raised in coin. Of the 140 years which have passed since the Revolution, 65 have been passed in war and 75 in peace; in the 65 years of war, 834 millions and a half of pounds sterling of debt have been incurred, of which debt there have been paid off in the 75 years of peace about 40 millions, leaving the present National Debt about 800 millions.”

FROM THE RICHMOND VISITOR AND TELEGRAPH.

SERMONS FOR SALE.—It is believed that a number of the preachers of Virginia are in very great distress, at this time, for sermons. One poor brother has been under the necessity of rehearsing a sermon from Davies. Another, one from Burder. Another, one from the National Preacher. And another, (necessity has no law,) has been compelled to republish, twice in the hearing of some, who, in August, heard the original, a sermon of Mr. —'s of the next county. Even this, however, deplorable as it is, cannot be a full exposure of the prevailing distress, for it is an obvious conclusion that the unhappy gentlemen must have exhausted all their own stock, and all the old unread sermons, before they would come down to Davies, Burder, the National Preacher, and Mr. — in the next congregation.

Now if a man see his brother have need, the law of kindness requires that he should not shut up his bowels of compassion. If an ass fall into a ditch it must be relieved.

For these reasons the subscriber offers for sale, at a moderate price, manuscript sermons of all sizes, made to order, and warranted to have been neither preached nor printed.—Orders left at the office of the Visitor and Telegraph, will be attended to.

GETTING RELIGION.—We children of men are for becoming good too easily; Jesus is looking for the ungodly. We are for making ourselves righteous at once; the Lord is inquiring for sinners. We set ourselves too speedily on high; Jesus will see us in the depths. Therefore does he sometimes permit the devil to stir up, a little, the sink of our corrupt hearts, in order that its foul odour may ascend and be perceived by us, and the brood of snakes and adders, which lie still and unseen at the bottom, may come up, and dabble upon the surface before our eyes. Therefore does he sometimes permit, that the evil one should rouse a little the musquit swarm of godless thoughts and lusts, that remained torpid in the back chambers of the soul, that we may know what all God's temple yet harbours, and that self-conceit and pride may be clean destroyed in us. Therefore does he sometimes permit the adversary to attack us, and to sound the trumpet to our slumbering lusts. Hah! how are we then astonished, that they are yet there, the old, hateful companions;—and we thought we had long since swept them away, and made a clean house, with the besom of our pious observances. Now, however, we find it quite otherwise. Then sees the beloved bride the paint fall off from her face; and she is again, as at first, a negress black and ugly, and repents again with her

first repentance, but also loves again with her first love, and so will the Bridegroom have it. Then in an instant the far-advanced saint feels the top-step of his sanctuary snap beneath his feat; and now, O sad! he cannot so much as stand upon the lowest. He lies fallen and prostrate, a poor sinner, such as perhaps he never was before. Then sees the proud peacock his glittering tail fall suddenly to the earth; its beauty vanished like the mist; the fine bird begins to cast his feathers, becomes naked and bare; creeps away, all red with shame, into a corner; and begins to congratulate himself, with all his heart, that it rests with Another to furnish him with the festal garments; and that upon Golgotha there stands a cross; and that upon the throne there sits a queen, whose name is not Justice, but Grace! Grace!—*Krummweher's Ev. Sermons.*

INCREASE OF POPERY.

There is certainly an alarming increase of Popery in these United States. There is neither money nor exertion spared by the Catholics of Europe to contaminate this fair land with all the abominations of the Roman See. In this city, [Albany,] 10 years ago, the Catholics could not number 100; now they number 2,000, and are building a splendid Chapel on the site of their old one. A new one is also building at Schenectady. There has been for some years a Catholic paper published at New-York, and another at Charleston, S. C. A Catholic paper has also been recently established at Boston—another at Hartford—and another is proposed at Baltimore. They will probably also be instituted at New-York, Philadelphia, Savannah, New-Orleans, &c. There has also, within the last two or three years, been from 30 to 50 Roman Catholic priests sent into the Southern and Western states. A late number of the *Mobile Register* states, "that the Rev. A. De Angelis, of that city, has received a letter from Rome, under date of 12th May last, giving notice that the Right Rev. Michael Forteus, formerly bishop of Eleon, and Vicar Apostolic of the state of Alabama and of Florida, has been appointed by his holiness Pious VIII, bishop of Mobile; and that he is expected in that city in all December next, accompanied by some of his priests, for the purpose of erecting a seminary, and transacting such other business as appertains to his office."

Nothing can be more favourable to the spread of Popery, than the prevailing indifference, among us, as a people, to the doctrines of grace, or any thing like a discriminating, public profession of religion. Therefore, it is highly probable that these efforts of "*that man of sin, the son of perdition,*

*who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God,"** may prove triumphantly successful,—may cause the final overthrow of the witenesses in these lands, until "*that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*"†

Although we have numerous religious periodicals, we do not recollect to have seen but little opposition to Popery, except in the *Charleston Observer*, from which the following extract is taken :

"A Roman Catholic Priest visited these parts some time ago. I heard him preach twice—on the first occasion his text was Luke xv. 7, which he read thus: "there is more joy in the presence of the Angels of God over one sinner who *does penance*, than over ninety-nine just," &c. The second sermon was textless—being a laboured proof of the Pope's infallibility—the utility of prayers for the dead, &c. I really thought he was wise to commence the discourse without a text. But a day or two afterwards, our priest was called on to baptize the children of a poor man who had lost his wife; and having no home, he placed his children in another family, and went to labour in the country. The priest was directed to the family in which these children lived; but it does not appear that the father went along with him. This family was also in humble life, and at the time of the Priest's visit, the man of the house was from home. You can scarcely imagine the surprise of this humble family, when a Priest visited their home—and declared his business—and began to put on his robes, and make ready for baptizing the children. He asked for candles, although it was mid-day in summer. The woman said she had no candles. He enquired for pine splinter—she could supply him with these. But being now a little recovered from her alarm, she ventured to ask, what need of a torch in broad daylight? This and all such curious questions were answered *by authority*, as usual; and the torch was lighted. The poor woman herself was set to hold it, while the priest proceeded to read his Latin service. The woman, who paid more attention to the strange ceremony than to the torch, suffered it to go out. The priest observing it to be out, ordered her to go and light it again, ceasing the while to mutter his Latin.

The woman again inquired what use? But nothing could be done without light; so the torch was renewed, and he proceeded. But unfortunately the same accident happened again, and the woman threw away the splinters, declaring she could see no good they could do, and that she would not hold light in day time, any longer. The priest was not a little vexed and detained; but he could not help himself. In this free country, we cannot be compelled to carry torches at noon-day; and the priest was obliged to finish in the dark.

This is the substance of the affair as told in the neighbourhood. The inquisitive questions of the honest woman were numerous and hard to answer. She could not obtain from the priest any satisfactory explanation of the salt, crossing, light, and Latin, which she saw used and heard repeated. It was all done *by authority*.

We marvel, greatly, that any *sane, honest* man in America should be engaged in such pieces of foolery, as the preceding."

THE INDIANS.—We rejoice that the discussion of the subject of Indian affairs, has excited such a wide and deeply felt interest. It speaks volumes in favour of the national sense of justice, to these genuine natives of the land; to whom we owe an immense debt. There seems to be three distinct opin-

* 2 Thess. ii. 3, 4.

† Ib. ii. 3.

ions on this matter:—*That of the Georgians, and some of the Southern politicians, with whom we have no sympathy, nor communion of feeling in this matter. They breathe a cruel spirit of extermination against the Indians,—even while, (as the writer, for one, is fully convinced,) they have no right nor title before God, and the nations of the earth, to these Indian lands, or the sovereignty thereof!—The second opinion is, that, this being the case, the U. States ought to rise in their strength, and that the Congress and Executive, should by the people, be urged to throw the shield of their powerful and permanent protection over the Southern Indians; and mee! Georgia at the bayonet's point, if she dares attempt the act of injustice and aggression!—There is a third opinion. And the writer,—notwithstanding all the declamation put forth, and all the studied neglect shown to the views of the N. York "Indian Board,"—has yet seen no one argument, nor even form of one, to alter his views. Admitting, as we do, with our brethren, all their views respecting Indian title and sovereignty,—it is safest, it is every way the best, to persuade the Indians to exchange territories. Let them go voluntarily, out from contact with such corrupt white men, as those are on their frontiers. Let them be placed in a territory, in all respects as rich and salubrious as the present one. Let them be under a platform of government of their own. By the time that our white population come up to their State in the West, these Indians will be thoroughly civilized, and as much evangelized as any other of our states! Then shall they take their place, side by side, with us, as a new, and interesting state of the Union: This is our scheme. If there be a better, show it. But do not oppress us with opprobrious words. We go with you, in all zeal, to preserve, to civilize, and evangelize the Indians. Let us not fall out by the way.—Ref. D. C. Magazine.*

QUERIES.

1. How is the opposition made to sin by the natural conscience, distinguished from that made by a principle of grace?
2. How may we distinguish in any religious duty, as praise, prayer, reading, hearing, conversation, donations of charity and benevolence, &c. the excitement of mere natural feelings, by natural causes, from the actings of grace drawn out by the constraining love of Christ?

MR. EDITOR:—As the subject of these queries is of vast practical importance to every Christian, and necessary to be understood in order to form a correct judgment of the great movements now making in the religious public, I respectfully offer them to your pages, hoping some of your correspondents will favour us with satisfactory answers.

IPSE.

CORRECTION.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

Dear Sir—In my first communication there is a mistake, page 209, line 13, which I wish you to notice, and correct, in your next number. It is there said, "In 1749, Mr. Frazer of Bræ published a book," &c. It ought to read, "In 1749, a book was published, usually ascribed to Mr. Frazer of Bræ, who had been some time minister at Culross, entitled, a Treatise on Saving Faith," &c. This Mr. Frazer was one of the sufferers during the persecution. His name is in the list of the intercommuned, as given by Crookshank, (vol. 1. p. 326,) and he was afterwards apprehended and confined for a long time in the state prison of the Bass, through the particular spite of Arch Bishop Sharpe. He had departed this life long before the book ascribed to him was published, and it is by no means certain that the offensive opinions contained in it, were held by him. The publisher, indeed, asserted in his preface, that it was printed without any alteration, as it had been prepared for the press by the author's own hand; but he never produced the alleged author's manuscript, although called upon to do so, a circumstance which renders its authenticity questionable.

Yours, &c.

A. H.

October 19, 1829.